

# DESTINY

*The Magazine of National Life*



AUTUMN OF LIFE

*"He Leadeth Me in the Paths of Righteousness"*

[ PAGE 327 ]

OCTOBER

25¢ A COPY

# THE LAND OF THE FREE



"For the whole world without a native home."  
Is nothing but a prison of larger room."

ABRAHAM COWLEY



# The Song of the Righteous

"THE LORD IS MY SHEPHERD; I SHALL NOT WANT"

**J**UST as a good shepherd carefully tends his sheep, so the Lord provides for those who are endeavoring to do His will and have put their trust in Him. The man who will walk in the paths of righteousness can go forward in the assurance that the Lord is his Caretaker, guiding and directing him and providing for all his needs.

"He maketh me to lie down in green pastures: he leadeth me beside still waters."

David, remembering his days as a shepherd, visualized the green pastures to which he had led his sheep. There he had watched over his flock, guarding them from all danger. Under his watchful care his sheep grazed quietly in green pastures or lay down to rest in the field. When thirsty he led them along the water course so that his flock might partake of refreshing drink. David calls our Lord the Great Shepherd, caring for those who are of His flock and bringing to them an inward quietness and peace unknown to the world at large. Though the world around is turbulent and men quail with fear, the man of God may walk in the confidence of Divine protection. The righteous need not be overly concerned even in the midst of violence and strife for: "The Lord is faithful, who shall stablish you, and keep you from evil" (II Thess. 3: 3).

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Life is daily refreshed and renewed for the righteous man. Other men may acquire the infirmities of old age early in life but the righteous, because they forget not His law and have kept all His commandments, have the promise: "For length of days, and long life, and peace, shall they add to thee" (Prov. 3: 2). Referring to God's blessings upon the righteous, the Psalmist declares, "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Ps. 103: 5).

A veritable fountain of youth is contained in this promise to the righteous. When, finally, life comes to its close, in spite of all the difficulties along the way, they can look back over years well spent and a life full of satisfaction. Thus the

Lord, who keeps His promises, leads the righteous in paths of truth.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Multitudes today are in bondage to the fear of death. When the righteous pass through death's vale they fear no harm for God is with them. For such a man there is victory in death as he need not fear the grave because in the promise of the coming resurrection he has the assurance that he will live again. They who die in the Lord await the summons, and meantime John declares: "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13).

The only two things carried by the shepherd are the rod and staff. The rod is a club for defense which is used against the sheep's enemies. The staff is a crook with which the shepherd can lift the sheep out of difficult places. Thus the Lord defends and succors those who are of His sheepfold.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

Wicked men are ever ready to mock and ridicule the righteous man. But God will exalt His servants and confound their enemies, pouring out special blessings upon His anointed. He will compel the unrighteous to observe and recognize His goodness as He delivers His servants from every trial. The fullness of God's blessings will more than satisfy those who have put their trust in Him.

The Psalmist concludes his song: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." The paths of righteousness lead to this secure destination and he who walks along that narrow way will be assured of a place in His Kingdom when He takes over His great power and reigns.

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

## CONTENTS

ACCEPTABLE WORKS . . . . .	337
A DAY OF ACCOUNTING . . . . .	329
AFRAID TO THINK . . . . .	331
A PRELUDE . . . . .	331
BACK TO FUNDAMENTALS . . . . .	332
THE BIBLE AND MODERNISM . . . . .	343
COMMENTS AND CONCLUSIONS . . . . .	333
ECONOMIC PATTERNS — ADDENDA . . . . .	338
FOREWORD . . . . .	328
JOB'S COMFORTERS . . . . .	351
NO RELIEF IN SIGHT . . . . .	332
REVIEW OF WORLD AFFAIRS . . . . .	339
THE SONG OF THE RIGHTEOUS . . . . .	327
STIFLING RECOVERY . . . . .	336
TO WHAT AGE DID EZRA LIVE? . . . . .	358
THE VERDICT OF TIME . . . . .	341
WITHOUT EXCUSE . . . . .	329
WRECKING CREWS AT WORK . . . . .	330

*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

## DESTINY

(Registered U. S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Two years, \$5. Life subscription, \$35. Your own and a Gift subscription, \$5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 5th in order to be corrected for the following month's issue. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Copyright 1947 by Destiny Publishers, Haverhill, Massachusetts

# DESTINY

*The Magazine of National Life*



## THE MARCH OF HISTORY

### WITHOUT EXCUSE

BELATEDLY AWAKENING to a situation our national leaders should have recognized long ago, we now face inevitable world conflict. If America had taken the warnings of their prophets seriously they would not have become so involved with the Soviet leaders that Russia could block every move for stabilization and peace.

We are the race of the Book and so Isaiah, Jeremiah, Daniel and Ezekiel, as well as all the other prophets, are the prophets of our race. Our national leaders are without excuse for we are a Christian nation and the warnings of these, *our prophets*, should have been heeded. Instead, this nation has proceeded and its leaders have acted as though there were no messages from God to guide them in this day of trouble. Blind and indifferent to all that *our prophets* have said, they refused to accept seriously the specific warning against Russia set forth in the 38th and 39th chapters of Ezekiel.

For many years now *DESTINY* has pointed out the urgent need to give heed to these warnings. But our statements also have fallen upon deaf ears, for those who should have been alert and keen allowed the enemy, through the smear technique, to destroy the effectiveness of those warnings.

We now but await the day when armed hostilities will be renewed, for Russia will surely attack in line with the plan so clearly foretold in the Bible and outlined over the past years in the pages of *DESTINY*.

What a pity that the warnings went unheeded and now this great people are about to be awakened, but too late to save themselves from the effects of disastrous suffering — troubles which could have been greatly minimized if they had only believed and acted upon the messages of their own prophets.

### A DAY OF ACCOUNTING

THE RESPONSIBILITY of men and women for what they may say or write is far greater than is commonly realized by the average individual. The good men do lives after them and so, too, the evil they do continues to bear fruit long after those responsible for its propagation have passed away. The results of the acts of men, whether for good or

evil, will continue until the age shall end. After that comes the judgment.

Books and literature perpetuate the words of men for coming generations to read and once the written word has gone out it can never be effectively recalled. That word will do its work, either for good or evil, until the end of time. When one contemplates the consequences which have followed the distribution of much of our modern literature glorifying vice and immorality, the personal responsibility for causing many to go astray rests heavily upon the authors. It would have been far better for many of these authors if they had not been born than to have authored the filth which they have sent on its way to contaminate the minds and thoughts of multitudes, both young and old. Jesus said:

"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 35-37.)

Ferrar Fenton translates this:

"The beneficent man draws from his treasury of purity, goodness; and the depraved man can only produce depravity, from his stores of depravity! I tell you, however, that every vile idea that men give expression to, they shall render a reason for it in the Day of Judgment. For by your thoughts you will be acquitted, and by your thoughts you will be convicted."

But evil is not confined to flagrant violations of decency in so much of our modern literature and portrayed upon the screen in questionable moving pictures. There is another type of evil propaganda in the spoken word and written word for which even many Christians may have to give an accounting to God. We refer to the active opposition to the proclamation of the Gospel of the Kingdom with its call to make restoration of the administration of the Law of the Lord. Men and women, among them Christians, have gone on record through the spoken word and in books and literature as being violently opposed to the Scriptural evidence which sets forth the facts pertaining to the Kingdom of God on earth. They have a responsibility which



must be faced later, if, as we believe, they have deceived many and prevented multitudes from investigating the truth. It would have been better for them to have been born deaf, dumb and blind than to face the charge of attacking the presentation of the multiplicity of facts identifying the people of the Book and their present-day responsibility as citizens of His Kingdom.

Theologians, church leaders and Christian laymen have attacked the declared purpose of God as set forth by every one of His prophets. They have proclaimed as evil the work of those whom the Lord through His Spirit has raised up to proclaim the Gospel of the Kingdom to the Israel peoples today. Furthermore, these Christian leaders have set themselves up as unimpeachable authority upon all matters pertaining to the Word of God and have led people to believe in their infallibility. Their claim to scholarly attainment, as the basis of such authority, reminds us of the statement Jesus made to the Pharisees who also sat in the seats of the mighty. After Jesus gave the reasons why He had come into the world, stating the purpose to be that "they which see not might see; and that they which see might be made blind." When the Pharisees heard those words they said to Him, "Are we blind also?" Jesus replied:

"If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9: 41.)

Paralleling the position taken by the Pharisees is the position taken by our modern spiritual leaders who proceed to pass judgment upon the proclamation of the Kingdom, assuming their position and scholarship will give weight to their arguments in the minds of the unthinking multitudes when they declare the Kingdom message to be unscriptural. Many do this by writing books, thereby announcing themselves as final authorities upon the subject. But in so doing they condemn themselves for, having assumed the position of judge, they are estopped from later pleading ignorance of the facts. For if they had been blind they would not have aspired to sit in the seat of judgment. There remains only the fulfillment of Divine justice upon those who assume the authority to issue their edicts in a program of aggression against the proclamation of the Kingdom. In proclaiming the Gospel of the Kingdom, the need of restoring its laws is made manifest and these opponents condemn this call to restoration. Jesus warned beforehand that such opposition would bring the following judgment:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5:19.)

We recognize, and it is a Scriptural teaching, that only those who have accepted Jesus Christ as their personal Saviour will have a right to enter the Kingdom, for it is by this means that citizenship is secured in His Kingdom. Jesus is therefore telling us there will be those who, having accepted Him, will enter the Kingdom but will have only a place of obscurity there because they opposed the proclamation of His laws and fought against their operation.

Reading the books, literature and articles authored by the opponents of the Gospel of the Kingdom, and knowing how subtly they have twisted the facts and ignored the evidence, one cannot help but be concerned for them. The day will surely come when all of them will be required to give an accounting of their stewardship before Him who will judge each one and his works.

## WRECKING CREWS AT WORK

IS THE BRITISH EMPIRE coming to its end? The answer would be "Yes" if we were to accept the present opinion of world experts, but knowing as we do the origin and destiny of the Anglo-Saxon-Celtic peoples, our answer is an emphatic "No!"

A study of the Israel laws and God-given economy reveals that God does not intend His people to turn to Socialism. But Great Britain, under its present government, is endeavoring to establish such a form of administration and in so doing is moving to destroy free government. Free competition in industry is a cornerstone of freedom and, when it disappears, freedom of assembly, of speech and of the press, the supporting pillars of free government, soon disappear. Socialization and regimentation of industry are the primary planks in every totalitarian government regardless of the name under which these oppressive measures may masquerade.

What, then, is the answer to the present apparent deterioration so in evidence in the homeland of the once mighty British Empire? We believe that God is moving to compel His people to awaken to the need of restoring His commandments, statutes and judgments as the law of their land. In bringing about this awakening He is allowing men imbued with socialistic and even communistic ideological concepts to come to power. Of course these men expect in their own minds to build a new order but actually they are members of the wrecking crew, moving in to demolish the present structure. The Babylonian System, with its oppressive economy, is to pass away and when the wrecking crews have finished their activities it will have passed away, making a return to the old ways impossible.

Soon it will become evident that one of two courses will lie before us. We can continue on with the idea of a planned economy, with regimentation and control, the final end of which will be overwhelming economic disaster, or we can turn to our God-given constitution, to God's commandments, statutes and judgments and find a solution to all our problems. There will be no return to the old paths for the men now in power are members of the wrecking crew. When they are through with their tasks they will have so destroyed the Babylonian economy that it will be impossible to retrace our steps. The only course then remaining to insure recovery of prosperity will be a whole-hearted acceptance of the entire Israel economy.

The United States of America is also in the very center of this picture, for by the so-called dollar diplomacy we hope to avert world economic disaster. Actually, we shall contribute to the coming chaos through our controlled-economy moves, which fact will become apparent to all as the world economic situation becomes more acute in the months ahead.

We also elected to office a wrecking crew which during President Roosevelt's administration destroyed foundations that can never be restored again. Our only hope is in the Law of the Lord, when true freedom of enterprise, with special rewards for the industrious, will establish the rights of ownership and protect a man in all his activities. Under the administration of these divine laws a system of taxation will be established which will not be confiscation of a man's earnings, nor of his property and possessions.

The wrecking crews in Great Britain and the United



States are effectively accomplishing the destruction of the old order, after which will come a new order, not in accord with the doctrines of Communism, Socialism, or even the present system of capitalism, but in accord with the righteousness of the Kingdom of God. Then the poor (those who have little) will not be oppressed and the rich (those who have much) will not be destroyed. Privation and want will then be a thing of the past while men who have initiative and enterprise will climb to heights impossible under the present world system under which jealousy, envy, greed and strife motivate the acts and desires of men today.

## A PRELUDE

A FORMER CITIZEN of France, who has been living in the United States for a number of years, went home this summer for a visit and upon returning to the States wrote us: "Everybody is afraid everywhere." This summed up the impression of conditions in France.

Unknown perhaps to those who thus express themselves is the prophetic significance of this general world-wide alarm almost amounting to panic. It is the prelude to the events of the Great and Terrible Day of the Lord and those who sense the consternation of the masses are observing what Jeremiah predicted would be the conditions upon earth and among its inhabitants when he said:

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace." (Jer. 30: 5.)

Though it is two years after the cessation of hostilities there is still no peace. Furthermore, the prophetic student knows peace is not coming but, rather, the events of the Great Day are at hand. Intuitively men fear the immediate future, and well they may, for all the prophets declare the terribleness of that Day which has been made inevitable because men refuse to walk in the ways of righteousness.

Jesus pointed to these same conditions, stating that fear would precede the events which end the age when He said: "Men's hearts failing them for fear." So, along with the many other signs of an age coming to an end, is this spirit of fear, "Everybody is afraid everywhere!"

## AFRAID TO THINK

WE ARE OFTEN amazed at the contents of letters written to us by men and women who are apparently afraid to think for fear their faith will be shaken. Having been raised according to orthodox teachings, they undertake to defend their beliefs to the point of absurdity when new facts reveal that doctrines accepted in the past without reservation will not stand the light of full investigation.

It has been and still is the purpose of DESTINY to follow the truth no matter where it leads and although that truth may at times compel us to discard conclusions formerly accepted we are fully persuaded that it will never bring discredit upon the Bible, even though it may compel us to change our understanding of the Written Word.

The spirit of the medieval world seems to motivate the thinking of many Christians today who are afraid to tread the new paths of truth that are constantly being revealed through the illuminating light of careful investigation. If it were in the power of many, they would forbid the departure from set orthodox beliefs in the same manner that the leaders of the medieval church forbade men to teach that

the earth is a globe. The excuse given then, and now, is that such newly-revealed truth contradicts Scripture and must be forbidden. They fail to recognize that if *truth* can destroy the Bible record it would reveal the Bible to be false and not the Word of God. But the man of God knows the Bible stands as a rock against all false teachings and that true science and every authenticated fact will substantiate, not destroy, its teachings. Let us, therefore, investigate and bring forth truth, for it will increase, not decrease, respect for Scriptural teachings.

If the medieval Church leaders had known their Bibles, they would have recognized that the accepted teaching of their day which declared the earth was flat was contrary to Scriptural statements. When new information on the subject appeared it should have been accepted. But because these men lacked faith and feared for the foundation of their doctrines they moved to destroy the truth so their preconceived ideas as to what the Bible taught might be substantiated. So they persecuted the men presenting the new scientific findings, many of whom died violent deaths at the hands of those who endeavored to perpetuate their prejudices.

Moses knew the earth was a globe and in translating the prayer of Moses given in the 90th Psalm, Ferrar Fenton renders it from the Hebrew as follows:

Lord, You were our refuge for ages,  
Ere ever the Mountains were born.  
Or the Earth and World rolled in their spheres,  
You, God, were from Ever and Ever."

(Ps. 90: 1.)

In a footnote Ferrar Fenton states:

"This passage clearly shows that Moses understood the true system of astronomy, and that the Earth and Planets revolved around the Sun, in spheres or circuits. *K'holl*, to dance, to turn in a circle as the earth does, or spin, and *Thebel*, the substantive form of *Yebel*, to flow along, or diffuse, are equivalent to 'The floaters in Space'; that is, the Planets around the Sun. The idea of the Sun and Planets and stars circling round the Earth is a Heathen, not a Biblical one."

The same spirit that actuated men in the dark ages to burn anyone at the stake who endeavored to proclaim scientific knowledge unacceptable to the Church is today in evidence among those Christians who are afraid to think along new lines of research lest they lose their faith. Not only are they afraid of the truth but, if it were in their power, they would forbid others to acquire new and understanding knowledge. This attitude stems from fear and a lack of faith in the foundation on which their beliefs rest.

What are the facts? First and foremost *God never violates His laws*. For him to do so would be to go contrary to His own declared purposes. He has declared Himself that sin is the violation of the law and in Him there is no sin. Men have narrowed their conception of sin to the violation of the moral laws only, but Israel is charged with sin if the nation refuses to keep and administer, not only the commandments, but the statutes and judgments of the Lord as well.

Death is the penalty for violating the law and this penalty operates relentlessly when scientists refuse to observe the requirements of the laws of physics and chemistry. The result is often sudden death.

If a man fails to take the law of gravity into consideration and ignores its function by stepping from the roof of a high building he violates this law of God and death follows.

Before the advent of the airplane it was universally accepted that gravity would always cause a heavier-than-air object to immediately fall to the ground. Man had not acquired the knowledge that speed and air resistance would overcome the effects of the law of gravitation without violating its operation. Thus, *another law* in operation balanced the effects of the first law without destroying its function.

In the performance of miracles God violates no law but He brings into operation laws of which man knows little or nothing. So the field of investigation widens as we try to peer beyond and comprehend all the laws of God.

The miracle of miracles, however, is in God's timing of events to coincide with the place and moment when His intervention through the use of higher laws will contribute to fulfill His plans. This timing is perfectly illustrated in the phenomena connected with Joshua's "long day." The great heavenly body affecting the earth's relationship to the sun and the meteors to be used of God in behalf of His people were hurling themselves through the heavens hundreds of years, if not centuries, before that day but their course was timed so nicely that they arrived at the very moment the forces of Israel needed the help furnished by the meteoric shower in overcoming their enemies. Joshua spoke, commanding the sun and the moon at the instant the earth reached a given point in its journey around the sun, and the meteors were there, having arrived to fulfill their God-planned mission.\*

We say to all those who are timid or fearful that in the revealing of new truths the Word of God may suffer that they need not fear, for the truth will set all free from the chains of superstition and the doctrinal teachings of men. The Bible and its revelation will stand vindicated by every discovery down every avenue of research, for it is the secure foundation of all true and lasting faith. As our knowledge and understanding increases, the Word of God will be illuminated with more and more light and the fullness of its revelation will shine brighter as the days go by.

## NO RELIEF IN SIGHT

THOUGH PRESIDENT TRUMAN admits there will be billions of dollars surplus in the United States Treasury at the end of the year he not only vetoed tax reduction for this year but hints he will oppose such reduction if it is again passed by Congress.

Between the high cost of living and government taxation those who have fixed incomes or are classified as nonunion salary workers find it extremely difficult to procure a decent living and care for dependents. A reduction in income taxes would have helped tremendously at this time.

Millions thus penalized should not forget those responsible when they have an opportunity to vote again. The amount of extra spending money they would have had this year and next for the necessities now denied them can be charged directly to President Truman and his advisors who are playing politics with money drained from their pockets. Even a dollar or two extra a week retrieved from the withholding tax would have greatly helped in this present time of inflated prices.

Organized labor has been vocal and has secured increased returns for the union worker to help him defray

higher costs and pay his taxes. These gains for labor, however, have added to a higher living cost for the nonunion worker. The only recourse the great middle class of our citizens and white-collar workers can have is at the ballot box. When it comes time to cast their ballot in 1948, let them remember those who have robbed them and remove them from office. While both the Republican and Democratic parties may refuse, as parties, to give relief, we can retire individuals of either party from public office who persist in supporting continued high taxes. Prompt retirement from office at the end of one term would soon teach the politician to respect the wishes of the people.

## BACK TO FUNDAMENTALS

SHORTER HOURS, more pay and an increase in the army of drones — individuals who consume but who do not produce — are rapidly bringing the world to the edge of a precipice of economic disaster. Our pioneer fathers recognized that each man must work if he and his family were to live and eat. A home had to be built, crops planted and cultivated in order that there might be a harvest in the Fall. Also, cows had to be milked morning and night, the cream separated and the butter churned. Sheep had to be sheared, the wool spun into thread and after that cloth woven from which clothing was made for the family. Even the children had their chores to perform and no family which expected to succeed would tolerate any member refusing to contribute his part to the general welfare of all. There was no place on the farm for an able-bodied individual who was too lazy to work or who refused to give the necessary hours to complete the tasks assigned to him.

As our country grew the family increased to a community, to be followed by towns and cities, but the principle that all able-bodied men and women must work, contributing their share to the general welfare of the home and the community, was still a fundamental principle recognized by all. Those who were diligent in business and willing to work acquired at least a comfortable living with a degree of independence unexcelled in any other country on earth. Some were able to attain great wealth. But those who refused to work lived in want and poverty.

Now, in our modern, extremely complex society, the fundamental principle that by work we produce the needs of life still holds true though many men have, in a large measure, lost sight of the adage: "He who will not work may not eat." Unfortunately, the spirit abroad today is that somehow, and in some way, society owes every man a living regardless of his attitude toward society. This is evidenced in the statement often made by the unthinking that the government will provide. But who is the government and from whence comes the funds these drones consider should be used to support them in their laziness? Is not the government the people and do not the funds come from those among the people who work?

Reverting to the family illustration — after all, a nation is but a collection of many families — if one member refuses to produce the rest of the family must part with some of their production to sustain him. If enough members of the family refuse to work the remaining workers are overburdened and in time that family will be in want. What is true of the family is also true of the nation.

But the selfishness of individuals who glory in their ability to seemingly receive something for nothing is materially contributing to a coming national crisis.

\* See "When the Earth Turned Over." *DESTINY* for November 1946.

# Comments and Conclusions

By MORGAN WOOD

**H**ARDLY A MODERN PROBLEM confronts us whose counterpart, in principle at least, cannot be found in the Bible. An amazing Book, the Bible. Hold it up as a mirror and we behold the life of today reflected in a light clearer and more revealing than that of the sun. Yet, hold up the world's life as a mirror and we see reflected in it the same conditions which students long ago found in the Bible.

You may have noticed of late the increasing number of men who are resigning their positions with the administration of government, giving as their reasons that the financial cost to them of serving the public is more than they can carry. Their salaries do not compensate their time and the expense of living at the seat of officialdom. The President has said on several occasions that the difficulty in securing competent men for public service is growing. It is an old situation to the Bible and to Bible readers.

Before we proceed to shed Biblical light on it, certain common sense considerations relating to the present phase of the problem may be noted, though they are far from being final solutions. One is the suggestion of higher salaries. It sounds plausible, but it would not be a solution. We had a better grade of public servant when salaries were low, when, indeed, there were no salaries. In the early days of the nation salaries for officials, at least in local office, were hardly ever thought of. There was no monetary inducement whatever for a man to seek an office; to seek an office at all was considered brash and indecent, it branded a man at once as unfit and automatically removed him from consideration. In those days the office really sought the man; the community chose whom they thought competent and appointed him. If he refused, he was fined. This bore heavily, no doubt, on some of the persons thus selected, but it was highly repaid by the honor that was then attached to office-holding, which has now all but departed from American life. This ancient system is revived by us in time of war, or other emergency, by the reception of "dollar-a-year men" into public service.

To overcome a growing reluctance to public service the salary system was instituted and the political procedure was reversed; everywhere it became the bold habit for men to seek the office, to campaign, connive and conspire for public preferment. And with the salary system "politics" came also, and the use of public service to promote private interest. That state of mind is now so general that it is doubtful that higher salaries could eradicate it.

I MAKE THE SUGGESTION that one way for the officials concerned to make both ends meet is to adopt a more Spartan way of living at Washington and other capitals. Some officials who have no private fortunes have voluntarily adopted a plain style of living. We recall that when Mr. Truman was suddenly called to the presidency, he and his family were living in a modest apartment and Mrs. Truman was doing her own housework. That, however, is not the general pattern of Washington living. There the social whirl is terrific, not always too well regu-

lated and usually shot through with ulterior purposes. Wise persons keep away from it; the simple ones have their wings singed. One wishes the time would come when the work of law-making and administering the government would be considered as grave a duty as military service in time of war. Men who go into the military service of the nation do not think it necessary to live in a style out of keeping with their work — they could not, even if they did think so. Surely a tour of legislative duty at Washington is just as serious as a tour of military duty, surely it calls for an equal degree of sensible self-denial.

One is sure that much better work could be done at Washington were the whole social lobby and most of the high life banished as they would be from military quarters. If all the whisky were prohibited, if all the bediamonded, unattached women were declared "out of bounds," if all the pry-ers into secrets for personal ends were apprehended and all interests having employment connections with officials treated as enemies of good administration — which they are — if Washington, Albany, Boston and all capitals were considered as Holy Cities, the tone of legislative life and the quality of legislative wisdom would be improved.

Most of our higher and better officials agree with this and avoid the pitfalls of social life. One reason is that numerous social diversions consume the time and deplete the energy men need for their duties. Many officials regard the now universal "cocktail hour" as a national detriment. This view might well spread through all ranks of officialdom and the country be better for it.

It all comes back at last to what often has been said: Get good men and, regardless of the system under which they work, good conditions will follow. "God give us men!"



**W**ELL, THAT CONDITION is not new. Israel also saw the time when it was hard to find men willing to serve the State. Such a condition is to be regarded as a Sign. If you will read Isaiah, chapter 3, you will see that "the LORD of hosts," the LORD of armies, is involved. Certainly we have seen with our own eyes these recent years — the whole world and the whole Church has seen the LORD of armies — and what springs up in His path.

The Isaiah passage swiftly runs over the "shortages" of such a period. *Every country on earth today* is subject to shortages, our own less than any. The peace shortages of Europe and Asia are greater than the war shortages were. A fact of most solemn weight is that even Britain is deprived more seriously now than ever war deprived her. "The whole stay of bread, and the whole stay of water" has been much diminished.

And the dearth of great men. Eleven types of useful men, including "the cunning artificer," are reported by Isaiah as being scarce. Then, the lighter calibre of public men are mentioned as one of the deprivations of the time: "I will give children to be their princes" — mental and moral



lightweights occupying the places of authority. In such a situation we must automatically say, "Alas, the poor people!" But in this, as in everything, it is a case of "like ruler, like people" (because it first was a case of "like people, like ruler"). For it is said, "The people shall be oppressed, *every one by another, and every one by his neighbor.*" In free countries oppression of the people can come only from the people themselves. It is really amazing how much of our own difficulty comes from organized segments of our own people. These sometimes are successful for a time in inducing officialdom to assist them in oppressing their neighbors.

The general situation is reflected all through social life — "the child shall behave himself proudly against the ancient, and the base against the honorable." It is a striking portrayal of a time when public and social sins come home to roost.

And one of its most realistic elements, as Isaiah and we see it, is the difficulty of inducing competent and trustworthy men to accept public office. The Prophet describes the community as approaching a prospective public servant thus: "Thou hast clothing, be thou our ruler; let this ruin be under thy hand." It is the same as saying, "You have money, you can keep up appearances, you can afford to take public office." (We have to calculate, with reference to many of our public offices, whether the men can afford to maintain their dignity.) And the man in the Prophet's picture, replies, "Thank you, I will not undertake to mend this mess; I am not a candidate for anything; my private affairs need all my attention." Read the first seven verses of Isaiah 3, see how it mirrors the present time when only men of means can afford to fill certain public offices.

The accompaniment of all this, indeed the cause of it, as we find further in the Prophetic Word, is the "deep sleep" which has fallen upon the prophets, the rulers and the seers. Regarding the spiritual basis of the whole business of the Church and the State, the Prophet shows that the Truth has become for far too many a sealed book. Seekers who sense the lack of something vital, take the book to "the learned," as the Prophet calls them, and say, "Read it to us," that is, explain the fundamental principles of all things affecting us. And "the learned" reply, "We cannot read it, it is sealed, no one knows anything about it." And so far as they are concerned the statement is true, for it is their eyes that are sealed and not "the words of a book." The disappointed seekers then go to the unlearned, for they know that the unlearned are often divinely enlightened; they say, "Read this to us." But the unlearned reply, "We cannot, we are not learned." Ponder that, and see in it the tragic run-around that the sincere seeker gets in these days. (The "run-around" is a recognized device in modern procedure; it is one of the distinguished products of ignorance and sin; its prevalence in our days is another Sign calling us to contemplation.)

What I have written in the above paragraph is no imagining of mine: read it all in Isaiah 29, from verse 10 and on as far as you like.



**P**ERHAPS NEVER SINCE ANY pretense was made to the subject's liberty has there been less of liberty than now, and never has the burden of government been so heavy. There is less physical liberty (freedom of movement), less religious liberty, less political liberty, and less

freedom of speech in the world today than at any time since the American Constitution was written. In our country these restrictions are not so great as elsewhere, but we have not wholly escaped them and the indications are for an increase rather than a decrease of them in our nation.

As to the increased burden of government, that is universally acknowledged. The officials above referred to, who find public service more than they can afford, have a way out, they can resign. But the citizen has no such recourse; he cannot resign his citizenship nor honorably escape its responsibilities. He is caught in an idea of public policy which is probably unavoidable in the present state of the world, but from whose increasing burdens he is promised no relief in the foreseeable future. If that seems pessimistic, we need only look at the fact: we have made government an instrument of mounting human pride (and *we are the humans*) and human pride is never satisfied until it engulfs itself and all that pertains to it in general collapse.

Yet this was clearly foretold when first the idea of secular rule was proposed to Israel — all of it was foretold. The chiefs of the nation came to Samuel and asked for a king such as the other peoples had. Samuel had not provided wisely for the succession and the people sought an alternative in a new type of government — "a king to judge us, and go out before us, and fight our battles" — man's ever-delusive expectation that his good can come from outside himself. From the people's point of view it seemed an attractive change, but it did not work out so attractively. They soon found that it was not the king who fought their battles, but they who fought the king's battles, and that the king's justice was often very harsh.

BUT THEY HAD BEEN warned. One of the most succinct descriptions of human government ever given is in I Samuel, chapter 8. Six times the refrain recurs — "He will take. . . . He will take. . . . He will take. . . . He will take. . . . He will take. . . . He will take." Once it says, "He will give," but that refers only to the substance taken from the people and given to the ruler's retainers. You will find it an interesting experience to read the first 18 verses of this chapter. Every item of it can be translated into modern terms.

Against the background of our times it would seem to describe a very heavy yoke on the people's necks, but only because of the direct methods used. Modern peoples bear the same yoke but it is imposed by more indirect methods. Our American forefathers sought in all sincerity for a system that would avoid the evils of kingship which Samuel had foretold. To avoid the evil, their formula was to get rid of the kings. They had felt the harshness and incompetence of British kings; they would prevent that for all future generations by forming a Republic. The American Constitutional system which they devised is rightly acclaimed the highest human achievement in political science. It was intended strictly to regulate and restrict the use of public power. And yet with all its ideals, with all its reservations, with all its safeguards, we have gravitated to the exact point which Samuel prophesied that all human government would reach. The methods have improved, but the effect is the same. That seems to be the essential nature and the necessary fate of the human system under whatever form it may be set up. Conceived in human frailty and pride, it needs must yield at last to the influence of frailty and pride. To be redeemed it must admit the Divine government into its midst, as the Spirit of Ezekiel's



vision was in the midst of the wheels. Even the American system of government, highest and best ever designed by man, cannot guarantee liberty to people bent on enslaving themselves, nor bring the blessing of God on a people intent on forgetting God.



AN AMERICAN WELL KNOWN to the writer once spent an afternoon at a country house in a London suburb with King George V. In the course of the conversation the American, a monarch in his own world, inquired of the King whether governing Britain was not an onerous job. "No," the King replied, and went on to explain how the citizens themselves in every town and borough chose men known and trusted by them to fill the offices and superintend the various functions of public interest. The King particularly stressed the calibre of these men — famous and brilliant men in the higher places of wider authority; plain and sober men in the offices of lesser prominence, but in all — *character*. That is how the King saw his Britain.

Would that the original ideal for the United States were in constant realization. Blessed as a nation beyond all deserving and all measure, we have nonetheless hindered more blessings than we have received. But we cannot expect a high level of political service to the State as long as we accept a low level down at the city hall and around the county building. No election can transmute the low into the high.

Yet I do not waste one moment of your time or mine in blaming the politicians. Blaming public men is too often a salve to our own consciences. Who made them public men? We did. Who maintains them as public menaces? We do. They come forth from us; we have made them in our own image and after our likeness; they are the expression of that from which they come. If anything censurable is found in them, let us charge it to ourselves. Cease blaming them and feeling self-righteous in doing so and begin blaming ourselves. They are only living according to the tenets of the school in which they have been reared; it is we who give them their sense of place and power.

I think we shall have to revise our ideas of "the dangerous class." I am not so sure that our most dangerous classes are not our respectable "middle" and "upper" classes, so-called. Complacent, indifferent, uninformed, receptive to anything that lets them alone, altogether too receptive to the false philosophy of "let George do it," they give an open road to all that is evil in public life.

So, again and again and again, we arrive at the same conclusion: righteousness exalteth the nation, but sin is a reproach to any people.



ANOTHER ABERRATION OF GOVERNMENT noted in the Scriptures is the increase in the number of officials or, to state it in Americanese, the padding of the public payroll by the addition of hordes of workers friendly to persons in power.

In our own country the preference for public employment has grown to great proportions, which is rather difficult to understand since government pay is never generous and the future of government jobs is rather tenuous. The real attraction is probably the supposed security of a government position with its appended pension. It is a bad sign, however, when literally more than a million persons

feel that their connection with the public treasury is a more sure way to livelihood than active participation in the nation's productive life. It indicates something resembling a faith that the public treasury is more dependable than the nation itself.

Public workers are, of course, essential; the country is the beneficiary of services that never could be paid for adequately, because they are rendered by those with special knowledge and whose great satisfaction is in serving the country. We know many Departments at Washington whose quality and mainstay are subordinate public servants who are unknown to the public, but whose services are beyond price. That is not the public employment we are speaking of. We refer to the growing feeling that having a county post, or "working for the city," or holding some mediocre job during the tenure of "the party" at the state capital, is really catching hold of a security that does not exist elsewhere. A moment's thought would suffice to show that whatever security there may be in public positions is given them by the industry and success of those who work in private positions.

So the Bible is not unfactual when it says, "For the transgression of a land, many are the princes thereof" — many are the persons or officials that are supported by the public. This surplusage of tax-dependents has broken out like a rash all over the world. In Russia, officialdom mushroomed at a terrific rate, until soldiers stood "guard" in the connecting doorways between rooms in the workshops. In Germany Nazi officials were stationed everywhere — in stores, shops, theaters, on transportation systems, for no understandable purpose other than to give some basis for supporting a large portion of the citizenry at public expense. For years preceding the war, one saw everywhere in Europe the overwhelming increase of petty officials. In Paris the city gates were manned by municipal customs officials measuring the gas in outgoing cars, making records, then measuring the gas in incoming cars, comparing the records and collecting a tax on gas that may have been bought outside the city. It was, to American eyes, a most flagrant sign of decadence.

That form of city tax — minus the customs guards at the municipal boundaries — is appearing in the United States. The pressure to discover new methods of taxing the people to support ever-mounting administration costs is daily growing stronger. And it is likely to continue. An *Associated Press* dispatch reports the Treasury Department as saying that "it might as well be assumed that both the Federal government and the states are going to keep right on imposing income taxes," which indicates no reduction, but rather an increase in public expenses. It is, perhaps, not the expense that needs examination so much as the new theory of government which has been thrust on the nation, not by vote, not by discussion, but virtually by decree.

The Biblical quotation says, "For the transgression of a land, many are the princes [or public officers] thereof." These conditions are always *signs* of other things that never get into the newspapers. What have our national transgressions been? I shall let you answer.



ONE OTHER BIBLICAL NOTE on the administration of government may interest you. In Jeremiah 30: 16-22 the Prophet describes (v. 21) a political phase of the restoration of godly order and liberty in the nation by saying, "And

their nobles shall be of themselves, and their governor shall proceed from the midst of them." These are words of special significance to those who have been under alien rule, as so many countries have been these recent years.

Many peoples today are under the rule of others than their own people. We ourselves have been ruled by ideas of alien origin and character which have been grafted onto American life by those who mistook the decadence of Europe for the coming of a new era of goodness. Devices invented by doomed nations to stave off for an hour their impending destruction were forced into American life on the theory that they represented the newest and best that modern "social theory" could suggest. This young giant of the West, these United States, hardly out of their swaddling clothes as yet, hardly as yet in sight of their great future, were given the serum of social systems far gone in the decay of national old age and sinfulness.

In that sense, we ourselves came under alien rule; it was not the natural development of the American system that produced these things. Yet we were so little established in American principles, as a people, that we did not know the difference and large numbers of us believed it to be progress rather than the poison it really was.

That country, that people, says Jeremiah, is blessed whose rulers are of themselves, whose ruling ideas come forth from the midst — the real soul — of the people.

Doubly blessed in this, that the rulers acknowledge the over-rulership of God, "Their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me." The wisdom needed for public office does not proceed from the office itself, neither from the occupant of it; every man of mind in public office must know it proceeds only from the Most High God. Our great presidents have always known and acknowledged that, as have countless other officials of the public service. Such a sense of responsibility and human inadequacy is itself the motion of God within them, "causing them to draw near," and happy is the nation of whose chief men it may be said that they "shall approach unto me." It is then that the transgressions of the land shall be healed. It is then we shall see the truth of the word (v. 22), "and ye shall be my people, and I will be your God."

For this God is our God — not a national God but the God of this nation — whether we know it or not, saving us from destruction by His merciful judgment when we disregard Him and prospering our concerns when we acknowledge Him. Nothing that we can do can make Him less our God, though our national attitude toward Him determines whether we shall walk in His light or in His shadow.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear [reverential trust], and rejoice with awe."

## Stifling Recovery

THE BLIGHT of bureaucratic control over men became evident as we watched the effects of Soviet control in Russia. In that land today there is an economy, not of scarcity, but of want, with no hope of men acquiring the many things which make life worth while in Anglo-Saxon lands. The "iron curtain" has been dropped between the Soviet Union and the West to prevent the Russian workers from finding this out.

Great Britain today is dominated by leaders who are continuing bureaucracy with stifling controls which can have no other ending than the destruction of the prosperity of the people. Men might have pointed to Russian ignorance as the reason for the failure to provide for the needs of the people under bureaucracy in that land, but what of Great Britain? It cannot be said that this nation lacks the know-how of producing or the ability to supply the needs of the people under a system of free enterprise. Can it be that we are having a demonstration of what bureaucracy and socialization can do to an otherwise prosperous and hard working people? A correspondent writes:

"Britain's plight is noteworthy, isn't it? How ironic that, having stifled recovery by bureaucratic control, they can think of no way out except even tighter restraint on every citizen. Perhaps Britain's fate will be a sufficiently vivid example of the evils of over-government to prevent free peoples from succumbing to such a delusion for a long, long time to come."

We certainly trust this lesson will be well learned and that the United States of America will never permit the bureaucratic-minded citizens in this nation to put their

plans of regimentation and control into operation. At the close of World War II the continuation of bureaucratic controls was defeated by only a very small margin. Great Britain, however, was not as fortunate as we were in this respect after hostilities ended.

Nevertheless, our nation is not yet wholly free from these evil influences. We have too much government interference which can very easily develop into a situation that will bring to our land the curse now resting so heavily upon the British people. We trust as our people watch the experiment with Socialism now taking place in the Isles, this nation will learn the lesson without the bitter experience of having to live under such conditions.

Freedom of enterprise is the road to plenty but impoverishment and slavery are at road's end of bureaucracy.

### *Expedition Into Tibet*

THE *Review of World Affairs* has scooped every newspaper and news agency and traveler in the world by making the first post-war expedition into Tibet. The rarely-given permission to visit Lhasa has been granted its observer.

DESTINY carries excerpts from this Digest each month. In order to have first hand and exclusive information, readers of DESTINY are invited to subscribe to the full report.

*Review of World Affairs* will come to you direct as soon as printed, following receipt of the cable. \$10.00 per year.

**Destiny Publishers HAVERHILL, MASSACHUSETTS**

# Acceptable Works

**I**N THE TENTH chapter of Matthew is the record of the commission our Lord gave to His disciples as He sent them out to proclaim the Gospel of the Kingdom to the people of the Kingdom. He did not at this time call them to preach the Gospel of personal salvation for this mission was as yet unknown even to the disciples. It was not until after the Jews finally rejected Him that Jesus began to instruct His disciples in the personal phase of the Gospel, and it was after His sacrifice on calvary, death and resurrection that they went out to proclaim the Good News of redemption and salvation. Prior to that the disciples were taught the Kingdom message and instructed to proclaim the Gospel of the Kingdom.\*

Christian leaders have failed to recognize the distinction between the two phases of the Gospel, one pertaining to the Kingdom and the other to personal salvation. Because they have failed in this, they have failed to understand the full meaning and scope of our Lord's instructions and so they have also failed to comprehend the Kingdom. The Gospel of the Kingdom is national in scope and directed to the attention of Israel alone. The message itself is intensely national, not international, for the foundation of the Kingdom of God upon earth rests with the people whom the Bible designates as having been organized into a Kingdom at Mount Sinai.

Internationalism, as taught by those who belittle patriotism and decry the honor accorded to the national heroes of a race, has no place in this Gospel. The Bible itself contains a record of the lives and acts of the heroes of the Israel race.

To His disciples Jesus said:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand." (Matt. 10: 5-7.)

The disciples were not only to announce to Israel the proximity of the Kingdom, they were to demonstrate the perfection of Kingdom administration by healing the sick and casting out evil spirits. Those who refused to re-

\*See "One Gospel: Two Phases," *DESTINY* for June 1945.

ceive their message were condemned:

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt. 10: 15.)

For the duration of their activities throughout the Christian Dispensation the messengers commissioned to proclaim the Gospel of the Kingdom would discover themselves to be sheep in the midst of wolves and Jesus warned:

"Be ye therefore wise as serpents, and harmless as doves. But beware of men." (Matt. 10: 16-17.)

The reason given for this need to be alert was because they would be delivered up to councils and be persecuted. Nevertheless, Jesus declared that in such cases the messengers of the Kingdom would testify before governors and kings for His sake for a testimony against them and the Gentiles. But they were not to be overly concerned as to what they were to say for the Holy Spirit would speak through them. Then follows the outline of the difficulties all those proclaiming the Gospel of the Kingdom would face right up to the time of its full manifestation upon earth. Families would be divided against themselves and members against members. They would be hated of men for His sake; nevertheless with the promise: "He that endureth to the end shall be saved."

When the persecution comes in one place the bearer of the glad tidings of the Kingdom is to flee to another city, for the Lord says, "Ye shall not have gone over the cities of Israel, till the Son of man be come." This could not be said of those who have carried the Gospel of personal salvation for they have covered every city, hamlet and town in the lands of Israel. Nor will the statement that follows apply to the carriers of the Gospel of Grace:

"The disciple is not above his master, nor the servant above his Lord. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10: 24-25.)

No matter how imperfect one may be in his proclamation of the Gospel of personal salvation, this Gospel is never declared to be of the evil one, but men are today declaring that the Gospel of the Kingdom is evil. It was the spiritual leaders of our Lord's day who

ascribed the power of our Master to Beelzebub and it is the spiritual leaders today who say the same power is behind the Kingdom message. But Jesus said:

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matt. 10: 26.)

The day will come when those who have fought the Gospel of the Kingdom will awaken to the realization that in their opposition they were fighting against the perfection of Kingdom laws and their administration. It is of those who thus oppose the laws of the Kingdom that our Lord was speaking when He said such opposition will earn for them a place of obscurity in the Kingdom (Matt. 5: 19). The day of revelation will be a day of triumph for those who have longed for the time when the Kingdom will be revealed to all the world.

In spite of all opposition we are admonished to proclaim the truths of the Kingdom and fear not those who can kill the body and are not able to kill the soul. We are counseled at the same time to only fear him who can destroy both body and soul in hell. Then follows the promise:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32.)

However, concerning those who refuse to acknowledge Him, knowing the truth regarding His Kingdom and its administration, He said:

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 33.)

Jesus informed all of His followers that His coming would not bring peace for in the opposition to Him and His word one would be set against another. Then He makes the statement, "And a man's foes shall be they of his own household (Matt. 10: 36). While this can and does apply to the family, yet in the full meaning of the word "household" as used by Jesus in the 25th verse of this same chapter it has application to the household of faith. The broader use of the word household includes all those who are followers of our Lord and Saviour.

The proclamation of the Gospel of the Kingdom has done the very thing



Jesus declared it would do. It has brought division among Christian believers as organized Christianity, church leaders and theologians fight the proclamation of this Gospel. It is they, not the world at large, who have attributed such activities to Beelzebub.

But these are not the only enemies within the household. Often we find those who profess to believe the Kingdom message are actually wolves in sheep's clothing, undertaking to divide and destroy. No wonder Jesus warned us to "beware of men!" Wise indeed is the worker in His Kingdom who heeds this warning. It is not all who say, "Lord, Lord," who can be trusted.

First things must be put first and the Lord places the work and the need of doing His will ahead of the love of family, stating that those who place love of members of their family above love for Him are not worthy of Him. Here is a call to service that only those who are truly consecrated to the work can accept, for Jesus, recognizing the difficulties in the way, declares a man must be willing to take up his cross and follow Him.

He then admonishes those who would escape the hardships and persecutions which follow as the result of the service He requires that, attempting to save their lives, they will lose them. But those who are willing to sacrifice all, even life, in His service will actually find their lives, receiving in abundance the blessings which are the rewards of those who count everything as nothing that they may serve Him and work in His Kingdom.

After giving all these instructions to His followers, those entrusted with the responsibility of proclaiming the Gospel of the Kingdom, Jesus also spoke of those who would assist the ambassadors of His Kingdom, saying: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40.)

The emphasis is on "receiving you," the ones whom the Lord has commissioned as messengers of the Kingdom. This is essential. Unless those who are received are truly commissioned of the Lord, the ensuing blessings will not follow. This fact is important today when so many false and pre-

tentious leaders are fulfilling the requirements of our Lord's prophecy in their endeavor to deceive, if it were possible, the very elect.

Promised rewards are generous for although a man may not be a prophet, or even able to do great and good works, yet our Lord has declared he will be entitled to the rewards of those who perform such tasks because he gave them his support. Thus the prophet's reward and the reward of the righteous man will accrue to all those who have entertained and assisted men of God in the performance of their God-assigned tasks.

The way is thus opened for all who truly desire to gain the coveted rewards to attain them by the help and assistance they can render. Surely God is merciful, for He who has declared that men are to be rewarded according to their works also promises to accept the work of those who entertain and support His messengers as equal to the work accomplished by the messengers themselves. The giving of only a cup of cold water in the name of a disciple will bring its reward.

## Economic Patterns—Addenda

DESTINY readers wishing to complete the chart covering economic developments printed in the August issue (page 270-1) may do so by noting the following items:

Action of the House of Representatives in upholding President Truman's veto of the Tax Reduction Bill came on June 17, 1947, a date 420 days solar after the "Economic Exodus" date of April 17, 1946, noted on the chart under pattern "A". In making a political football of this issue, the President contributed to the growing economic plight of the country, since a tax cut now, even though small, would assist the fixed-income worker in some measure to meet the inflated costs of food and manufactured goods.

Senate action in overriding President Truman's veto of the Taft-Hartley Labor Act came on June 23d, 390 days after the important May 29, 1946 date noted on the chart. This major development in the field of labor relations added another element of uncertainty to the economic picture, since the unions immediately undertook to contest the Act's provisions and to circumvent them if possible.

On July 21st — terminal date of the chart's pattern "B" — President Truman issued his mid-year report prepared by the Council of Economic Advisers. The report was extremely optimistic, indicating that the current "unprecedented prosperity" was likely to continue for months, if not years. Glossed over in the report were the dangers of the inflationary trend so obvious to all wage-earners. Mr. Truman did express concern that inflationary factors might become stronger because of "recent uncertainties" in four fields. One of these was the effect of the coal mine wage settlement on industrial prices, and whatever "uncertainty" there may have been about this vanished within a matter of days when the large steel com-

panies began raising the price of their products. Thus the inflation spiral continued its upward course.

July 23d — terminal date of pattern "A" — revealed the CIO strategy aimed at counteracting the Taft-Hartley Act. In Detroit a strike was called at the Murray Corporation of America, key auto industry supplier, to force inclusion in the union's contract of a clause exempting the union from penalties under the Labor Law. As this strike continued, production in various auto manufacturing centers was halted, particularly in certain Ford plants.

July 23d also brought a development stemming from the Allis-Chalmers strike, termination of which was noted on the chart under the date of March 23d. On July 23d a Federal grand jury indicted the president of the UAW local concerned in the strike, charging him with perjury in falsely swearing he was not a Communist. This aftermath event came 120 plus two days after the March 23d termination of the Allis strike.

On July 27th it was announced that various House subcommittees would hold hearings during the summer with a view to unearthing any further union activities that require correcting, while a joint Senate-House committee would keep watch on labor problems and the operation of the Taft-Hartley Act. July 27th also brought settlement of the Remington Rand strike.

In contrast to the Administration's roseate view of the economic scene, many economists are nonetheless predicting a marked recession within months. Meanwhile, the European economic picture continues to darken — particularly in Great Britain — while the inflationary trend in the United States continues unabated. It will be interesting to watch developments in this field during the next few months.

— WILLIAM O. LAY, JR.



# REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

*London, September 1, (By Cable)*

## *Britain's Crisis*

**B** RITAIN'S economic crisis is top world news. The Soviets are right in their belief that economic events in Britain will involve every country in the non-Russian world. The Kremlin is of course convinced that the Anglo-Saxon system will collapse under the stress, and thus all Russia's problems will find solution.

That is why the Politburo is not so worried about Russia's internal difficulties as it would be otherwise; but the profundity of those difficulties has just been confirmed again by a neutral envoy's report from Moscow to his government, a brief account of which was given to one of our observers the other day.

Russia has very grave internal difficulties but, convinced that the rest of the world will collapse, she believes everything will come out right for her. If this collapse doesn't happen we shall witness a very sharp reaction in Russian policy.

The Kremlin directive during the last three weeks has been to put effort into exploiting Britain's economic crisis. The Russians have certainly lost no time in launching a big propaganda in every possible way.

Practically the whole vast propaganda machine is now directed to:

- 1) Driving a wedge, political and economic, between Britain and the U. S. A.
- 2) Discrediting the present leaders of the British Labour Party and their Social-Democrat friends on the Continent.
- 3) Discrediting American foreign economic and political policy.
- 4) Discrediting the value of economic or political co-operation with Britain and emphasizing the danger of independence of co-operation with the U. S. A.

Moscow broadcasts in English have described the crisis as an outcome of a betrayal of the British workers by the Labour Government in co-operation with the capitalist and in subservience to Wall Street. Mr. Bevin is singled out for abuse.

Strongest support is given to those members of the British Socialist Party who are vociferous in their demands for drastic reduction in the armed forces and appropriate adjustment of foreign commitments. Such action would, of course, exactly suit Russian foreign policy.

Scandinavian and Eastern European countries are warned against economic co-operation with Britain because of her weakness and with the U. S. A. because of her predatory imperialism.

## *The Policy in Germany*

A pro-German theme is being played up in the context of the British economic crisis as well as that of American expansionism. The Germans are being told that Britain will never help them and that the American terms will be harsh. If the western zones of Germany cannot soon be

restored to a reasonable measure of prosperity (thus western Germany is allowed to stagnate and starve); if the steady decline of British prestige in Germany is not arrested, the western Germans may one day decide that the Soviets alone offer them a policy. The Kremlin thus hopes to set up a united Germany under Soviet tutelage. For how long Russia would remain the dominant partner is a matter for conjecture.

The Russian offer to Germany will, in effect, be a new national socialism; a strong foreign policy, a restored Reich, the end of starvation and misery. In all this many Germans will see the final vindication of 1914-18 and 1939-45. That is the danger looming ahead.

## *The Same Danger in Italy*

Precisely the same danger looms ahead in Italy. There is no policy. Russia waits — presently when the last Allied forces have been withdrawn she will exert all her power to force the creation of a sponsored government. The secondary danger is a Fascist reaction.

A distinguished Italian wrote to this office the other day. Here is an extract from his letter: "A friend of mine who held high office under Mussolini told me some months ago that an old friend of his who had been an uncompromising anti-Fascist from the very first had said, 'You have been a Fascist Deputy, a Fascist Senator, a member of the Fascist government, but you have never at any time been such an ardent Fascist as I am today.'"

## *News From the Far East*

A thoroughly reliable Swedish observer has written a very interesting report from China: "I am tired; I want to go home and buy myself a cottage and yet, when I think of my Mongolian friends up in the desert, my heart and conscience say 'No.'"

"I came down from Hankow and, in passing Nanking, I visited the Mongolian delegation. They told me the saddest story of suffering. After the Japanese conquest they had at least some livestock, but when the Russians came to clear out the Japanese and found only Mongols left, rather than do nothing they had their vengeance on the wretched Mongols whom they were supposed to be liberating — devastating as they went along. They took off all the livestock, burnt tents, temples and palaces. Thousands have been killed or carried away — many were tortured. Why this happened I simply cannot understand, but in Mongolia, Russia's behaviour was worse than that of the Japanese and the Germans put together. Nobody cares for these wretched people. Our brave UNRRA boys have risked their lives to deliver tons of goods to Chinese Communist areas, but no one has helped the Mongols. They get nothing at all.

"In China the Communists are waging a heavy war against the Central Government, committing hideous crimes. A small Catholic village, 30 miles north of Kalgan, was sacked and five hundred people murdered in cold blood. They were weaponless and could not defend them-

selves. Their bodies were dismembered, their hearts cut out, fried and eaten by the Chinese. And yet these cannibals have been getting relief from the UNRRA while peaceful Mongol sheep herders in their fearful plight have had not one thing.

"So you can understand why I feel concerned. My appeal is for medical supplies, foodstuffs, old clothes and general welfare work. CNRRA has thousands of tons of supplies rotting in the warehouses of Hankow and Shanghai, and indeed all over China. If only UNRRA had looked after the distribution instead of its Chinese counterpart, I think things would have been better. Millions of dollars have been wasted. There are Chinese millionaires today whose fortunes have been built up on the illicit use of UNRRA supplies. UNRRA just regrets the business; CNRRA is, of course, involved in the scandal."

### *Behind the Iron Curtain*

Not much is heard nowadays of Trieste and its neighborhood. Stories from "behind the iron curtain" have died away. Perhaps one day we shall be awakened sharply.

The other day one of our observers was attending an international conference at Zurich. He was talking to a small meeting of delegates when a distinguished American radio commentator came in. He asked leave to speak. He said he wanted to confirm what our observer had been saying as to the seriousness of the situation; that he had just come back from the Trieste area with the conviction that he must speak louder and longer.

He told two little stories to illustrate his anxiety:

1) He and some friends wanted to contact someone on the Russian side of the curtain. They tried to telephone from Italy five times and the point of the story is that when they started their inquiries the friend they were trying to contact was certainly at home alive and well. But they could not speak to him. They tried every formality to get in touch with him but failed. Presently they enlisted the help of a Communist and days later all they discovered was that the man they were trying to contact had completely disappeared. That is the way things happen. It is a very small illustration of what is happening on a very large scale.

The American reminded his audience that some years ago he had been in one of the Baltic States and the director of a bank there, knowing that he was going to Moscow, asked if he would inquire about a colleague who had recently gone there on business and from whom they had heard nothing for ten days or so. The banker gave a list of the people whom his colleague had intended to see in Moscow.

When the American arrived in the Russian capital he called on them all and not one of them had ever seen the man or knew anything whatever about him. He was never heard of again, and years have now passed. The American said, "There is a story from a few hours ago and it is just the same as one of a few years ago."

2) In a Yugoslav town a few weeks ago they gathered the children together and told them to pray to God for food. Then they were kept waiting. None came. Then they were ordered to pray to Tito. They obeyed and presently they were taken into a room with a big spread of magnificent food. The American said it was an old trick which had been used in the Soviet Union years ago. The important thing is that such a method is being employed

now and occurred only a few days ago behind the iron curtain. Our observer in Washington reports that officials there think the world is altogether too complacent about the situation in Yugoslavia and Greece; that things are going to become much tougher in all those parts pretty soon. Washington is becoming more and more deeply concerned with foreign affairs, and the various moves which Russia is making in spheres of great importance.

### *Persia*

Our observers have constantly warned in this Digest that there would soon be new pressure on Persia. Well, it has come since our last issue. A great deal more will be heard of all this. *Persia will be back in the forefront of the news presently.* Washington is absolutely right in its appreciation of the foreign situation. The latest information from the best sources in Washington and elsewhere is blindingly clear.

It is not much use, however, to take note of warnings unless one is strong enough to follow a wise policy. That is why news about Britain's economic position is of first-class importance and measures for its rapid betterment are absolutely vital.

### *The Political Crisis in Britain*

The economic debate and the Dictatorship Bill both did great harm to the government and it is very doubtful if Attlee can survive in view of his failure in the House of Commons speech and in his broadcast. He has depressed his followers and many of them now insist upon more dynamic leadership. For Mr. Attlee the sands are now running out.

Dalton has also had a bad time and his own people are beginning to feel that he has lost grip of the financial situation. If Attlee falls Bevin and Morrison have decided that Dalton shall *not* succeed him. Cripps, who has gained strength, has courage, but is temperamentally austere and dictatorial. He believes people and things should be planned and move according to plan. He lacks tact and his methods would probably have a disastrous effect upon the government's working-class support in the country.

It very much looks as if the *Keep-Left* faction is pretty strong and that if the government does not promise a bill there may be resignations and an open split in October.

### *An Example in Folly*

A British observer in Germany reports this:

"An R.A.F. unit here recently discovered that they had a surplus of several hundred pairs of woolen socks. There was no way of disposing of them through War Department channels so it was decided to burn them. War Department property must not be given to Germans. Accordingly, several of the German staff were detailed to make a bonfire under supervision of an airman. The whole German staff knew about this and the deplorable effect on Anglo-German relations can well be imagined. Fortunately the airman had less wood in his head than his superiors and a certain number of the socks escaped the conflagration."

The foregoing is the twenty-fifth presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Review of World Affairs" may obtain it by subscription, at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

# The Verdict of Time

WE ARE HEARING much these days about racial issues and the prejudices and intolerance of one people toward another. Capitalizing upon the present propaganda against intolerance, Jewry is undertaking to attribute their difficulties and troubles to this cause alone. But when all the facts are taken into consideration it will be found that intolerance is not the major factor behind their difficulties but is only a superficial symptom of the real cause of their trouble. We must probe beneath the surface to discover the primary reasons for the tribulations of this race. Corrective measures cannot be instituted by legislative enactments of the past or by passing new laws designed to relieve their present condition. Actually the Jews themselves hold the key to the solution and only by a reversal of their present thinking and a complete change of attitude toward Jesus Christ, the Messiah, can they expect relief.

After all, a fundamental principle of Scriptural teaching is the indictment of all unrighteousness, for the Bible declares that the ungodly shall perish. Because this is so, in order to properly evaluate certain aspects of national afflictions it is essential that a study be made of the history of the race afflicted. In this way alone can a clear understanding be obtained of the causes leading to racial difficulties like those in evidence among the Jewish people today.

Why, for instance, have the Anglo-Saxon peoples been especially blessed with prosperity and abundance, acquiring freedom and rulership denied to that branch of Judah whom we today recognize among the Jews? The answer is to be found in the second Psalm and in the respective attitudes of the Anglo-Saxon peoples as a race and the Jewish people as a class toward the Lord Jesus Christ, the Anointed. The Psalmist declares:

"Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Psalms 2: 11-12.)

Who is the Son? When Jesus held

his peace before the High Priest while the Jews were accusing Him of many things, the High Priest said to Him:

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26: 63.)

Jesus was asked under oath and in the name of the Father to declare Himself so He said:

"Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." (Matt. 26: 64.)

Ferrar Fenton, in his translation of this passage, brings out the importance of the High Priest's question and our Lord's answer:

"I put you upon Your oath before the God of Life, so that you must answer us. Are you the Messiah, the Son of that God? 'You have stated the fact,' Jesus made answer. 'I tell you more: in the future you will see the Son of Man sitting at the right hand of that Power, and advancing upon the clouds of the heaven!'"

Though He spoke under oath the Jews would not believe Him, and though later the Pharisees knew He arose from the dead (for they bribed the soldiers to tell a lie), they refused to accept His Messiahship.

When Pilate sought means to release Jesus, the Jews called for His crucifixion. Then Pilate took water and washed his hands in the presence of the Jews, declaring he was innocent of the blood of that just man. Thereupon the Jews answered:

"His blood be on us, and on our children." (Matt. 27: 25.)

Here is set forth the crux of centuries of suffering self-inflicted by the Jews in assuming for themselves and their children the responsibility for the shedding of the blood of Jesus Christ, their Messiah. Even today they try to justify rather than condemn the acts of the High Priest and the people who condemned Jesus Christ and refused to recognize Him as their Messiah, the Son of God. The curse for the shedding of innocent blood is upon the children of those who condemned Jesus Christ and upon all their descendants. Throughout the centuries they have tried to justify their position

rather than to admit their guilt and turn to Him who alone can forgive them and save them from the consequences of their act.

ANOTHER, and important, incident having a bearing upon the suffering of the Jews should also be considered as throwing additional light upon the reason this race has been troubled throughout the centuries. When Jesus saw a fig tree along the way He approached the tree expecting to eat of its fruit but He found only leaves. He then cursed the tree saying:

"Let no fruit grow on thee henceforward for ever." (Matt. 21: 19.)

That fig tree withered and died. According to Mark 11: 13, however, it was not the time for figs. How, then, could Jesus curse a tree for not bearing fruit out of season? The fig tree yields two crops a year, an early crop in June growing on the old wood, and a second and more important harvest ripening in August which grows upon the new wood. But though it was not the time of ripe figs, Jesus was not unjust in condemning that tree and the entire incident was to become a parable for the wise to understand down through the years. The fact is that when the young leaves are newly appearing in the Spring every fig tree which is going to bear fruit at all will have some *taksh* (immature figs) upon it. Though it is not the time for the regular edible figs — either early or late crop — this *taksh* is not only eaten but its presence is evidence that the tree bearing it is not barren.

Now Jesus used this fig tree as the emblem of Jewry who had showed no evidence of bearing the fruit of the Kingdom. Just as this fig tree was barren, so were they, and being without *taksh* (immature fruit) they could not possibly bear ripe fruit later on. During our Lord's ministry the Jews demonstrated a complete disinclination to show forth the fruits of the Kingdom, either in the administration of justice, or the establishment of equity and peace. In fact, this race, even in our Lord's time, was anything but peaceful. Cursing the fig tree, He cursed the race for their unfruitfulness.



Let us now span the centuries from the time of our Lord to the present day and we will find that the parable of the fig tree is literally being re-enacted in the activities of the Jewish race. Referring to the time when the age would end, Jesus said:

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt 24: 32-34.)

The fig tree is still the emblem of Jewry as the present age draws to a close. This being true, the present generation of this race should begin to show indications of desiring national life in the analogy of the fig tree putting forth its leaves. But as the fig tree with leaves only, but no fruit, was cursed by Jesus, so, too, fulfilling what Jesus knew would be true, Jewry should show no evidence of bringing forth the fruits of righteousness, still choosing to remain under the curse. The Seven Times, or 2520 years, of punishment for the Judah branch of the descendants of Jacob began to expire with the end of World War I when Jerusalem was set free from Turkish domination. The time would have been chronologically right — according to the correct time for the

"fig harvest" in the language of the parable — for this branch of the House of Judah to have begun to bear the fruits of the Kingdom. Jewry did come to life and began to have national aspirations; the "fig tree" was truly beginning to put forth her leaves for the end of the age was at hand — but there was no fruit! The acts of the Zionists and Jewish terrorists in Palestine today evidence extreme injustice and determined lawlessness while every indication points to a people barren of righteousness.

When the House of Israel came out of their Seven Times of chastisement at the beginning of the nineteenth century, as the Anglo-Saxon peoples who had accepted the Messiahship of Jesus Christ, they began to expand and grow into a company of nations and a great people. They had come into the blessings of Abraham, the promised prosperity, with wealth and territorial possessions as they spread abroad to the west, to the east, to the north and to the south in conformity with the promise made to Jacob-Israel (Gen. 28: 14).

But Jewry, at the close of their Seven Times of punishment, were anti-Christ, refusing to accept His Messiahship. In conformity with the request of their forefathers the curse for the shedding of innocent blood was still upon them and their children. Their violence and depraved miscon-

ception of what is just and righteous is evidenced in their activities in Palestine today. The vengeful slaying of innocent men who were guilty of committing no crimes show a complete disregard of justice and its administration. The British have executed Jews in Palestine for crimes committed, trying and convicting them in conformity with the administration of law; the Jews executed innocent men in an act of vengeance, demonstrating their unfitness to rule over others. Truly the fig tree is putting forth leaves, but barren of fruit and under a curse!

The present overt acts on the part of the Jews will not bring about the fulfillment of their aspirations. Instead they testify to the justice of our Lord's condemnation of this race and of this particular generation upon whom the fullness of the ages has come, who are cursed and suffer because of their rejection of Jesus Christ, their Messiah.

There is hope for the Jews, though it will never be realized through acts of violence against the House of Israel. It will materialize only through their repentance and turning to Him whom their forefathers crucified. When the Jews awaken to this fact and wholeheartedly accept Jesus Christ as Lord and Saviour, then — and only then — will they be freed from the sentence self-imposed upon them by their forefathers.

## *Two Important Pamphlets*

### **WHO SHALL POSSESS PALESTINE?**

**By Howard B. Rand**

To whom does Palestine belong? Until this is answered correctly and the land of Israel is in the undisputed possession of those to whom it belongs, trouble and turmoil, intrigue and war will afflict mankind. Because Palestine is becoming a major problem to the world today, the facts set forth in this pamphlet are worthy of careful study. A search of the Record does reveal the rightful heirs and sets forth Biblical factors which must ultimately be recognized as the only solution to the Palestine problem. (16 pages)

### **THE JEWISH PROBLEM**

**By John Engledow**

It is useless to deny, because it is impossible to conceal, as Disraeli said, that the essential hard core of the Jewish problem is the implacable hatred of the orthodox Jews for Christianity and Christian civilization. It is a fact which makes the Jewish people an irreconcilable element in every Christian community. Mr. Engledow points to factors which may explain, other than filial devotion to a patriarchal past, the present persistency of Jewry in their claims to Palestine. (8 pages)

BOTH PAMPHLETS WILL BE MAILED  
POSTPAID FOR TWENTY-FIVE CENTS

★

*Destiny Publishers* HAVERHILL  
MASSACHUSETTS



# The Bible and Modernism\*

By C. R. DICKEY

THERE ARE TWO widely divergent lines of thought pertaining to the nature and value of the Bible. First, there are people who accept the Bible on its own claims as a revelation from God to man through chosen writers; they believe that the production of the Holy Scriptures was inspired and directed by God in a manner which cannot be claimed for any other literature known to mankind. Second, there are people — much in evidence these days — who discount Divine revelation or intervention in the production of the Bible; they believe that it is a natural development, written by men who were inspired only in the same sense that the work of all great writers is considered inspired.

Generally speaking, these two groups are referred to respectively as the School of Orthodoxy, and the School of Modernism. It hardly seems necessary to define the word orthodoxy; although, as here used, it refers to belief in the actual teachings of the Bible and not to formulated church creeds. As defined by the dictionary, Modernism is: "A current movement in Protestant churches arising mainly from the application of modern critical methods to the study of the Bible and the history of dogma, and resulting in less emphasis on historic dogmas and creeds."

In the study of theology these modern critical methods are designated higher criticism and may be properly defined as: "The use of scientific and historical methods in the study of literature, especially of the Bible." Now there is nothing wrong with scientific and historical methods in Bible study when they are honestly used. That is the way the Bible should be studied. However, higher critical methods have been wrongly and deceptively used to the point where the term higher criticism has become associated almost entirely with Modernism, which has stressed "less emphasis on historical dogmas and creeds" until the Bible is stripped of all certainty and authority.

It is not wise to surrender good words to indiscriminate abuse. This has been done to useful words like *liberalism*, *fundamentalism*, *tolerance*, *democracy* and *freedom*. Therefore, it is advisable to make a distinction between *destructive* and *constructive* higher criticism. Destructive critics apply modern critical and scientific methods of Bible study to the undermining of its history, prophecies and doctrines; this is the work of Modernism, and the basis of its vaunted religious philosophy. Constructive critics apply modern critical and scientific methods of Bible study to the support of its history, prophecies and doctrines; here we have intelligent orthodoxy at work to lay a firm foundation for faith in God and faith in His plans through Christ to establish the earth in righteousness.

Now the question is, Which one of these two schools of investigation is on the side of truth? Obviously both cannot be right. Doubtless all will agree that science and history,

when revealed and rightly understood, must be on the side of truth. Perhaps it is not too much to say that all honest investigators will admit that true science and true history have always been in harmony with God. It is man's misunderstanding of truth, and his limited knowledge of natural laws, that creates conflict. The problem, then, is to determine whether the best available evidences of science and history support the conclusions of Modernism, or the authenticity of the Holy Scriptures.

The importance of studying the evidences of our Christian faith cannot be overestimated. Honest doubt and honest search for truth lead to firm, intelligent faith based on sound reasoning and knowledge.

"God himself asks of us no blind faith. We should know what we believe and why we believe it. Nothing is to be accepted unless based on good evidence; to believe hastily may be to blindly embrace error and untruth. Equally certain is it, inasmuch as God gives the Bible for the guidance of all men, that the proofs that this is his Word will neither be hard to find nor hard to see; they will be plain, like the signature and seal on the royal proclamation, to be found and understood by the common average man." (*Many Infallible Proofs*, Pierson, p. 11.)

Modernism is not as new as its name implies. The philosophy underlying this movement has its roots in the same doubts, half-truths and lies which deceived the mother of the Adamic race in the dramatic Garden scene of Genesis 3. The same philosophy of unbelief, deceit and ignorant conceit actuated the Pharisees, Sadducees and scribes in their opposition to our Lord's ministry and the same skepticism has leveled its darts against the Word of God with more or less intensity throughout the Christian era.

Gnosticism, for example, connected its paganism prominently with the Christian movement in the opening decades of the second century A.D. The Old Testament was absolutely rejected by most Gnostics. Gnosticism, in so far as it came into contact with the Christian religion, "aimed at nothing less than the sucking of historical Christianity into the great stream of universal religions and philosophical tendencies and ideas, with which speculative minds busied themselves. Had the aim succeeded, Christianity, so far as we can see, would have forfeited its unique character, lost its historical basis, and, sucked into the universal vortex, gone down like the other religions of a foundering heathenism."

Gnosticism began to wane about the third century and from the second half of that century onward was replaced by the closely-related and more powerful Manichaean movement. According to Mohammedan tradition, the founder of this system was Mani, a high-born Persian of Ecbatana. The Manichaean system is one of uncompromising dualism in the form of a fantastic philosophy of nature. Its teachings infiltrated and influenced Christian thought to a considerable extent; therefore, it may not be amiss to sample the character of its instruction. The following is taken from *The Encyclopedia Britannica*, Eleventh Edition, Vol. 17, under the heading "Manichaeism":

\* Credit should be given to three books which have supplied valuable quotations for this study; namely, *The Leaven of the Sadducees*, by Ernest Gordon; *Many Infallible Proofs* by Arthur T. Pierson, D.D.; *The Bible: Christ and Modernism* by T. J. McCrossan.

"It is significant of the materialistic and pessimistic character of the system that, while the formation of the world is considered as a work of the good spirits, the creation of man is referred to the princes of darkness. The first man, Adam, was engendered by Satan in conjunction with 'sin,' 'cupidity,' 'desire.' But the spirit of darkness drove into him all the portions of light he had stolen, in order to be able to dominate them the more securely. Hence Adam is a discordant being, created in the image of Satan, but carrying within him the stronger spark of light. Eve is given him by Satan as his companion. She is seductive sensuousness, though also having in her a small spark of light. But if the first human beings thus stood entirely under the dominion of the devil, the glorious spirits took them under their care from the very outset, sending aeons down to them (including Jesus), who instructed them regarding their nature, and in particular warned Adam against sensuality. But this first man fell under the temptation of sexual desire. Cain and Abel indeed are not sons of Adam, but of Satan and Eve; Seth, however, who is full of light, is the offspring of Adam by Eve. Thus did mankind come into existence, its various members possessing very different shares of light, but the men having uniformly a larger measure of it than the women. In the course of history the demons sought to bind men to themselves by means of sensuality, error and false religions (among which is to be reckoned above all the religion of Moses and the prophets), while the spirits of light carried on their process of distillation with the view of gaining the pure light which exists in the world. . . . Mani, following the example of the gnostic Jewish Christians, appears to have held Adam, Noah, Abraham (perhaps Zoroaster and Buddha) to be such prophets. Probably Jesus was also accounted a prophet who had descended from the world of light — not, however, the historical Jesus, the devilish Messiah of the Jews, but a contemporaneous phantom Jesus, who neither suffered nor died (*Jesus impatiibilis*). . . . But at all events Mani himself, on his own claims, is to be reckoned the last and greatest prophet, who took up the work of Jesus *impatiibilis* and of Paul (for he too finds recognition), and first brought full knowledge. He is the 'leader,' the 'ambassador of the light,' the 'Paraclete.' It is only through his agency and that of his imitators, 'the elect,' that the separation of the light from the darkness can be completed. . . .

"It is indeed true that he not only described himself as the promised Paraclete — for this designation probably originated with himself — but also conceded a high place in his system to 'Jesus'; we can only conclude from this, however, that he distinguished between Christianity and Christianism. The religion which had proceeded from the historical Jesus he repudiated together with its founder. . . . Each one was attached and led onward by the prospect of a higher rank to be attained, while the intellectually gifted had an additional inducement in the assurance that they did not require to submit themselves to any authority, but would be led to God by pure reason. Thus adapted from the first to individual requirements, this religion also showed itself able to appropriate from time to time foreign elements. Originally furnished from fragments of various religions, it could increase or diminish this possession without rupturing its own elastic framework. . . . It admitted the stumbling-blocks which the Old Testament offers to every intelligent reader, and gave itself out as a Christianity without the Old Testament."

The last part of this quotation reads like a manual of present-day Modernism: the natural man "Jesus" of Modernism is not "the only begotten of the Father" found in the New Testament; "the intellectually gifted" are a law unto themselves, haughty in the assurance that they are not required "to submit themselves to any authority" (of God or the Bible), but will reach the highest goal by "pure reason"; they easily "appropriate foreign elements" and adopt "fragments of various religions . . . without rupturing their own elastic framework." No wonder they find the Old Testament a stumbling-block!

Philosophies responsible for the type of Modernism which has produced the present great apostasy were developed principally by German and Dutch philosophers of the seventeenth and eighteenth centuries. Prof. George Burman Foster, a faithful disciple of Modernism, gives credit where it is due in a Decennial Publication of the University of Chicago. He writes:

"Spinoza, who after all is the father of modern speculation, is also the father of Biblical criticism. He found it advisable to limit his investigation and doubt to Old Testament books. His merit lies, not in the finality of his findings — for almost none of them was final — but in his method, and in the necessity which he imposed upon the modern world of critically investigating each book anew. He pointed out the marks of the later origin of the Pentateuch and of the historical books. He detected the contradictions, aberrations, gaps, of these writings. He considered the prophetic books as 'incomplete and unordered collections of older fragments.' Subsequently the English and French freethinkers took their cue from him. . . .

"But successors of Spinoza did not limit Biblical criticism to the Old Testament. The peculiar relation of the first three gospels to one another and to the fourth invited criticism to the gospels. In reference to the first three, Eichhorn's hypothesis of an Urevangelium, Gieseler's of a common oral source, Schleiermacher's of several written sources — these, with their permutations, limitations, and combinations, shattered faith in the orthodox conception, partly of the genuineness, partly also of the truthworthiness of the synoptics. In addition, the outer evidence for their genuineness was thought to be anything but satisfactory." (*The Finality of the Christian Religion*, pp. 94-95.)

What is the background of this "father of modern speculations" whose methods led to a widespread sabotage of the Bible and leading educational institutions, which reached its peak of subversion in the twentieth century? Baruch Spinoza, a Jewish philosopher, was born in Amsterdam in 1632. His parents belonged to a community of Jewish emigrants who, fleeing from Catholic persecution in Portugal and Spain, sought refuge in the Netherlands. He received his education under the senior rabbi and other leading Jewish theologians and philosophers. In later years he broke with orthodox Jewry; that is, with the synagogue, but not with the atheistic vagaries of theological and philosophical Jewry. Concerning the real source of his theories, *The Encyclopedia Britannica* has this to say:

"The *Short Treatise* is of much interest to the student of Spinoza's philosophical development, for it represents, as Martineau says, 'the first landing-place of his mind in its independent advance.' Although the systematic framework of the thought and the terminology used are both derived from the Cartesian philosophy, the intellectual *milieu* of the time, the early work enables us, better than the *Ethics* to realize that the inspiration and starting-point of his thinking is to be found in the religious speculations of his Jewish predecessors. The histories of philosophy may quite correctly describe his theory as the logical development of Descartes' doctrines of the one infinite and the two finite substances, but Spinoza himself was never a Cartesian. He brought his pantheism and his determinism with him to the study of Descartes from the mystical theologians of his race." (Eleventh Edition, Vol. 25.)

Thus we find Modernism rooted in Judaism, stemming from the same false philosophies which Jesus denounced as the traditions of men. Spinoza's system influenced the trends of theology and philosophy which developed in the great universities of Western Europe through such men as Immanuel Kant, Hegel, Schleiermacher, Strauss,

Graf, Wellhausen and many others. From there it spread to the educational centers of the British Isles and the United States. Spinoza's influence on Christian theology has been so evident that in the latter half of the past century Prof. Henry B. Smith said, "The great alternative of our time is Christ or Spinoza." Ernest Gordon, writing of Modernism in American seminaries, says:

"Prof. Brown (Union Seminary) by affirming that 'God is not thought of as separate from the universe, but rather as its immanent law' definitely aligns himself with the Amsterdam Jew." (*The Leaven of the Sadducees*, p. 169.)

With this brief view of Modernism's background we turn now to a consideration of its claims regarding some of the principal controversial issues which have an important bearing upon the reliability and authority of the Bible.

### I. The Personality of God

All schools of thought, except avowed atheists, profess a belief in some sort of God as an original cause. But there is a vast difference in the nature of God as understood by the Modernist and the orthodox Christian. Modernism presents to the world a purely pantheistic God. Pantheism maintains that there is no God but the combined forces and laws which are manifested in the existing universe. The pantheist's God is identified with nature and not to be considered independent and separate from it; he is merely an unconscious force working in the universe. Another paragraph pertaining to "the father of Biblical criticism" is revealing at this point:

"Spinoza's philosophy is a thoroughgoing pantheism, which has both a naturalistic and a mystical side. The foundation of the system is the doctrine of one infinite substance, of which all finite existences are modes of limitations (modes of thought or modes of extension). God is thus the immanent cause of the universe; but of creation or will there can be no question in Spinoza's system. God is used throughout as the equivalent to nature." (*Encyclopedia Britannica*.)

The God which devout believers find in the Bible is not fettered. He can act independently of the things He has created. He is not "confounded with the soul of the world," as the German, von Ammon, thought. He can commune with man and make Himself and His will known to man. He is Spirit, but He is also a living Person who knows, loves and guides His people. How can man, with his own personality and moral nature, conceive of a creator who is nothing more than a force or an influence? All the names and personal pronouns ascribed to God in the Bible indicate personality. Here are some of them:

*Jehovah-Jireh*: The Lord will see or provide. (Gen. 22: 13-14.)

*Jehovah-Rapha*: The Lord that healeth thee. (Ex. 15: 26.)

*Jehovah-Nissi*: The Lord my Banner. (Ex. 17: 8-15.)

*Jehovah-Shalom*: The Lord our Peace. (Judges 6: 24.)

*Jehovah-Ra-ah*: The Lord my Shepherd. (Ps. 23: 1.)

*Jehovah-Tsidkenu*: The Lord our Righteousness. (Jer. 23: 6.)

*Jehovah-Shammah*: The Lord is present. (Ez. 48: 35.)

Deism holds that while God created the world He has no sustaining relation to it. This view finds no sanction among Biblical authors, all of whom teach that God maintains a very definite and continuous relation to the universe and to man. He upholds all things. "By him all things hold together." He puts down one man and sets

up another. He provides the physical needs of all His creatures, even the smallest among them. He guides in the affairs of nations, shaping their history and destiny. What do the disciples of Modernism think about Israel's God as portrayed by prophets, psalmists and our Lord Himself?

Lessing rejoiced in the benefits of Babylonian influence during the captivity and wrote:

"Now came the era when the conceptions of Him should be widened, ennobled and purified, and this was done during the captivity. . . . The Jews became acquainted with a nation which had a more spiritual conception of God than the Hebrew people itself had. The Hebrew nation came back from the captivity wiser than it went." (*German Rationalism*, Hagenback. p. 95.)

Two glaring fallacies in the paragraph above will be news to Christian-Israel students; namely, the assumption that Babylon had an exalted spiritual conception of God and the assumption that the entire Hebrew nation was in Babylon and "came back from captivity." This is a sample of the suppositions from which the theories of Modernism are developed.

The English deist, Chubb, tells us that Israel's God was "not the Supreme Being but only some tutelary, subordinate god consonant to the pagan idolatry." And Prof. Bade must have taught his seminary students in Berkeley the same ideas found in his writings. For example:

"There is good reason to believe that Jahveh was worshipped among the Canaanites as a local divinity in pre-Israelite times. In that case he must have figured as a local Baal long before the Hebrew prophets began their reform." (*Old Testament in Light*, p. 188.)

Bolingbroke's reference to Jehovah as "a local tutelary deity carried about in a trunk" (Works, 4: 463), probably inspired Harry Emerson Fosdick to speak lightly of the Ark of the Covenant as "the box that God travels in."

Strauss, the German rationalistic theologian and fountain of inspiration for present day critics, states the case for Modernism with finality:

"It is utterly impossible for us to conceive the creator embodied in one single created being. That the deity should reveal itself in all finite beings of the universe together we do readily admit and indeed we are obliged to do so, but that it should descend with all its fullness into one finite being, — this appears to us as absurd as that the nature of harmony might reveal itself in one single tone." (*Soliloquies*, p. 38.)

This conception of God has come on down to our time through theological seminaries, through the religious press and through the ministers in many influential churches. It has been presented as the very acme of modern scholarship. Infidels and atheists must have been gratified when they first discovered theologians coming around to their way of thinking. Note Voltaire's elation as he writes:

"Here is the great triumph of the critiques. They believe to see here an entire equality between Chemos, god of the Ammonites and Adonai, God of the Jews. They are convinced that each little people had its own god as each army its general." (*La Bible Enfin Explique*, p. 242.)

Contrast the foregoing with the view of a Bible-believing minister of the Gospel:



"Think for one moment of the Bible conception of God — all powerful, but good; all-knowing, yet merciful; all-present, yet not the God of Pantheism, inseparable from his works; but a personal God. Think of His infinite holiness, of purer eyes than to behold evil, yet graciously planning for the salvation of sinners; exalted to the highest heaven and yet condescending to the weakest and humblest. Where did the writers of the Bible get such conceptions of the one God, while the foremost nations were worshipping dumb idols! While Egypt bowed to the crocodile, and Athens gave 60,000 women to the licentious rites of Venus, and Rome was adoring the bloody God of War, and the riotous God of Wine! While even the Parsee got no higher than to turn his face eastward and adore the sun!" (*Many Infallible Proofs*, Pierson, p. 174.)

Which God appeals to reason and common sense? Is it a god of natural forces who flounders helplessly in the confusion of his own creation? Or is it *the* God and Father of Abraham, Moses, Elijah, David, Isaiah, Daniel, the Lord Jesus and His apostles?

## II. Authorship and Authority of the Bible

It is here that destructive critics have been most sure of themselves. Without hesitation they remove the Old Testament books, and most of the New, from their historical setting and assign different authors to them. This wholesale metamorphosis provides adequate means for challenging the inspiration and accuracy of the Scriptures. Here is an example of the way it works:

"Strauss, knowing that Christianity is based on miracles, and especially the miracle of Christ's Resurrection, begins by assuming miracles to be impossible; and says, that 'whatever Christ did, or was, he can have done nothing superhuman or supernatural.' Thus he starts by begging the whole question at issue. To allow such an assumption to begin with, compels us of course to reject Christianity as a divine religion. Its very basis would be fraud or at best a blunder." (*Many Infallible Proofs*, Pierson, p. 22.)

Darmesteter, referring to the complicated and obscure theories of German criticism, says that they provide:

"Odd corners in which all the details may be sheltered, and which leave the mind little opening or leisure to observe the tendency of facts and the general currents of history."

John 10: 35 records Jesus as saying that "the Scriptures cannot be broken." Yet Bolingbroke sees them:

"Coming down to us broken and confused, full of additions, interpolations and transpositions. They are nothing more than compilations and old traditions and abridgements of old records made in later times."

Prof. Cross (Rochester Seminary) is of the same opinion:

"The ultimate originals [of the Gospels] are not documents at all, but stories and teachings circulated by oral transmission . . . from one generation to another, supported and vivified by the florid imagination of the oriental mind." (*Creative Christianity*, p. 36.)

Thus you see by this fatuous process even the Gospels are reduced to the vagaries of oriental imagination. And this is the basis upon which the Bible is taught to young ministers in preparation for leadership of the churches in supposedly Christian nations.

As Ernest Gordon says:

"Tom Paine's leading ideas, which were merely his statement of current eighteenth century ideas in criticism and theology, are now prominent in many Protestant seminaries."

Like Paine and Voltaire, all Modernists deny the inspiration and authority of the Bible. Let us compare a few interesting similarities from their works.

"My intention is to show that those books are spurious and that Moses is not the author of them and, still further, that they were not written in the time of Moses but by some very ignorant and stupid pretenders to authorship several hundred years after the death of Moses." (*The Age of Reason*, Paine, p. 80.)

"The first time the law called the law of Moses made its appearance was in the time of Josiah about a thousand years after Moses was dead." (*Letter to Mr. Erskine*, Paine, p. 171.)

"The presumption is that the books called the Evangelists were not written by Matthew, Mark, Luke and John, and that they were impositions. The disordered state of the history of these four books implies that they are the production of some unconnected individuals many years after the things they pretend to relate. . . . They have been manufactured by other persons than those whose names they bear." (*The Age of Reason*, Paine, p. 126.)

"Those who believe that a Levite of the time of the kings is the author of Deuteronomy are confirmed in their opinion by this passage. . . . They have suspected that the whole Pentateuch was written by some Levite 872 years after Moses at the time of King Josiah. This book, then unknown, was found at the bottom of a chest by the high priest Hilkiah, when he counted his money." (*La Bible Enfin Expliquée*, Voltaire, p. 202.)

Now note the perfect agreement of modern theologians:

"The fact that certain sections of Deuteronomy laid claim to Mosaic authorship and that much of the law of Deuteronomy was couched in the form of a public address of Moses and purported to have been written down by him was the basis of the Jewish view that he had written the whole, not only of the laws, but of the five books in which they are contained. This view is not supported by fact. . . . The proofs of the origin of the Deuteronomic law in the days shortly preceding the great reformation of Josiah are so convincing that biblical scholarship increasingly holds the view." (*The Moral Leaders of Israel*, H. L. Willett, pp. 30, 189.)

"The tradition which connects the Gospel with the name of Matthew is of no weight. . . . It is evidently from the pen of a Christian of the second or third generation." (*History of Apostolic Christianity*, McGiffert, p. 375.)

"The weight of scholarly opinion is settling down to a conviction that the traditional theory [as to the authorship of John] must be abandoned." (*Fourth Gospel*, E. F. Scott, p. 5.)

"The gift of inspiration overpasses the boundaries of religion. God came to Confucius, to Zoroaster, to men of religion who had no place in either the Old Testament or the New." (*How to Know the Bible*, Hodges, p. 14.)

Every phase of Biblical history has been subjected to the same process of refutation as the work of Moses. Hardly any person or place mentioned in the Bible is regarded as authentic by the disciples of Modernism. Like the German, von Ammon, they believe that "The writings called the sacred Scriptures are not more sacred than the works of Plato or Virgil." The fact that Jesus declared His work to be built on the foundation of Moses and the prophets means nothing to a Modernist. Although Jesus and His apostles often refer to the prophets, and to Old Testament places and events, their statements bear little weight on the conclusions of the destructive critics. Their mental bias is such that if Plato, instead of Jesus, had been quoted as saying: "Had ye believed Moses, ye would have believed me: for he wrote of me," they would accept the statement as reliable history.

Modernism's evidence for its speculations on Biblical origins rests on shifting sand. The whole system, with its

late datings and oral transmissions which reduce Bible history to spurious folklore, is based almost entirely on the supposition that the art of writing was not developed at the time much of the Bible claims to have been written. But the findings of archaeological research in recent times have now come to the support of the Bible in an irrefutable manner.

The astonishing thing is that the absurd claims of the critics were not uprooted long ago, since it was in 1887 that the Tell el-Amarna tablets were discovered in Egypt. Among them are letters from persons in both Egypt and Palestine written about the time of Moses and Joshua. They show that writing was known and freely used, proving that historical records could have been written and preserved from that time. About the same time, from 1888 to 1900, American scientists at Nippur excavated thousands of clay tablets, including many with literary texts — among them the Sumerian narrative of the Flood — which date to about 2100 B.C. or earlier. These facts alone removed the props from Modernism, but its adherents were not honest enough to admit it and adjust their theories accordingly. Finally, the Chaldean city of Ur, where Abraham lived hundreds of years before Moses' day, was found and there the faithful searchers discovered a remarkable library containing thousands of volumes. Most of the scientists, whose labors brought to light knowledge of ancient cities and documents in Bible lands, were Modernists too. They would not be prejudiced in favor of orthodoxy. What is their verdict concerning the effect of these findings on the authorship and authority of the Bible?

"These records, chiselled in adamantine volumes, stamped in perishable clay, painted in the darkness of tombs, or cut on the mountain side, bring impartial, unimpeachable, and conclusive proof of the veracity of the Old Testament." (Ira Price, noted archaeologist.)

"I do not for a moment hesitate to assert that, according to my knowledge, the investigations in Assyria and Egypt thoroughly corroborate the statements of the Old Testament." (Prof. Sayce of Oxford.)

"These lists [of names in Numbers] have been shown by the external evidence of tradition preserved in inscriptions of the second millennium B.C. to be genuine and trustworthy documents, before which historical theories built up by modern critics of the Pentateuch must collapse irretrievably." (Prof. F. Hommel, philologist.)

"Archaeology has confirmed our confidence in the historical accuracy of the Old Testament in a two-fold manner: first, by showing the high literary culture of the age to which the books belong; and second, by recent and reliable archaeological discoveries which have shown that the doubts which had been cast upon the antiquity and credibility of the Old Testament narratives are wholly unwarranted." (*Popular and Critical Biblical Encyclopedia*.)

"The significant fact is that the great first-hand archaeologists, as a rule, do not trust the Higher Criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive." (Sir Robertson Nicoll.)

"The evidence for the use of writing, including alphabetical writing, both before and after Moses, now supplied by archaeology, makes conjectures about oral transmission unworthy of any further credit. . . . It has become necessary to scrap most, if not all, of what people have learned or read about the Old Testament, in colleges and seminaries, in text-books, commentaries and encyclopedias, and go back to the original books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua." (Sir Charles Marston.)

### III. Bible History and Doctrine

We shall now make a brief survey and appraisal of Modernism's charges against the scientific accuracy of Bible history and doctrine. Modernists have a particular aversion to the first two chapters of Genesis. They do not take the trouble to analyze them, counting them only as fables unworthy of serious consideration. As is the custom with these unscientific critics, they simply classify all problems that get in their way as the product of some oriental's imagination.

Since the critical position on the Genesis story of Creation is well-known, it will not be necessary to state it; instead, we shall use the space to present a few conclusions from our ablest scientists on the subject. Chapters one and two of Genesis record the beginning of things — the creation of the earth, our solar system, and the various forms of life, including man. What do the geologists have to say about the order of creation in Genesis one?

"The order of creation as stated in Genesis is faultless in the light of modern science, and many of the details present the most remarkable agreement with the results of sciences born only in our day." (*Origin of the World*, Sir Wm. Dawson, great Canadian geologist.)

"Upon inspection, there appears in this account a systematic arrangement of creative facts which correspond so closely with the order of creation as revealed by modern science, that we cannot regard it as accidental." (*Scientific Confirmation of the Old Testament* by George F. Wright of Oberlin.)

He then agrees with Miller, Dana, Dawson, Guyot and others, that the only explanation is that the author, Moses, was inspired of God. James Dwight Dana, one of the very greatest authorities on geology, states:

"When one reads the creation story in Genesis, the first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God Himself?"

All Modernists reject the origin of man as taught in Genesis and embrace the evolutionary theory. They do this in the face of overwhelming evidence against it by the world's top ranking scientists. Space forbids giving more than a few samples from this mass of evidence:

"There is no witness upon the stand except geology. In comparison with her evidence, all other evidence ought to be ruled out of court. Her evidence, and hers alone, must eventually settle this question. Now, the evidence of geology, today, is that species seem to come in suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their place apparently by substitution, not by transmutation." (*Religion and Science* by Le Conte, p. 22.)

"In support of all naturalistic conjectures concerning man's origin, there is not at this time the shadow of scientific proof." (Lionel S. Beale, microscopist in Graebner's *Evolution*, p. 100.)

"The idea that mankind has descended from any Simian (ape) species whatsoever is certainly the most foolish ever put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of the *Memorial of Human Follies*. No proof of this baroque theory can ever be given from discovered fossils." (Prof. Frass, fossil expert.)

Even Prof. Haeckel admits:

"Most modern investigators have come to the conclusion that the doctrine of Evolution, and particularly Darwinism, is an error and cannot be maintained." (*Fundamentals*, Vol. 8, p. 29.)

"In all this great museum, there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter falsity of these views. (*Other Side of Evolution* by Dr. Etheridge, British Museum, p. 9.)

"The conclusion we are led to is that the Scripture account of man, which is one and self-consistent, is true." (*Age and Origin of Man* by Dr. Friedrich Pfaff.)

Does it not seem odd that men who boast of their scientific approach to the Bible have not learned the distinction "between science in the state of hypothesis, and science in the state of fact"? They are still living in a mental fog with Strauss and trust with him in Kant's suggestion that "an orangoutang or a chimpanzee might be enabled to develop his various organs into the human structure, his brain into an organ of thought which might then gradually be further developed by social culture."

The Bible is not a treatise on science. It is a book of Truth; therefore, when it touches on scientific subjects it does not err. It may be ahead of man's knowledge, but when he catches up with it, the Bible will always be found in perfect accord with scientific truth. Not guesses, mind you! Take the statement in Genesis 2: 7, for example: "The Lord God formed man of the dust of the ground." Chemists now declare that the human body contains exactly the same elements as the ground, a fact which was unknown in an earlier day.

Both archaeologists and geologists agree that at some time there was a great devastating flood. Prof. L. T. Townsend writes:

"Sir Henry Howarth, the Duke of Argyle, Sir William Dawson, Dana, Nordenskiöld, Dawkins, Cope and the French geologists, Christy and Larter, have all concluded . . . that the first age of humanity on earth was brought to its close by a flood and that the mammoth, mastodon, and other large animals, and man (to employ the exact words of these scientists) were destroyed by a tremendous and destructive inundation." (*The Deluge: History or Myth?*, p. 43.)

And Howarth himself says:

"I do not see how the historian, the archaeologist and the palaeontologist can avoid making this conclusion in future a prime factor in their discussions, and I venture to think that before long it will be accepted as unanswerable." (*The Mammoth and the Flood*, p. 463.)

Copernicus was the first scientist to teach that the earth is round and hangs in space. During all those years of man's ignorance the Bible did not err:

"It is he [God] that sitteth upon the circle of the earth." (Isa. 40: 22.)

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26: 7.)

"After Lord Rosse invented his great telescope, so powerful that newspaper print could be read twenty miles away, then it was discovered that in the north there was a great empty space without a single, solitary star. In all other parts of the heavens were millions of stars, but none in that great northern space. This was counted another remarkable scientific discovery. But listen to Job 26: 7 (1500 B.C.): 'He [God] stretcheth out the north over the empty place.' How did the Bible know this great scientific fact fully 3,500 years before any man discovered it?" (*The Bible: Christ and Modernism*, McCrossan, p. 37.)

Until Galileo's time men did not know that air had weight, that winds had regular circuits and that rain clouds were evaporated water. Yet in Job we read:

"To make the weight for the winds; and he weigheth the waters by measure." (Job 28: 25.)

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again [by evaporation]." (Ecc. 1: 6-7.)

Only in recent times have our chemists known that all substances to combine chemically must be weighed or measured in certain exact proportions. But in Isaiah we find this:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40: 12.)

Before the time of Galileo men thought the stars were so few in number that they could be counted. Hipparchus said there were 1,022; Ptolemy that there were 1,026. Galileo astonished the world when he declared the stars to be innumerable. ". . . in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." (Gen. 22: 17.)

Whoever dreamed that Job's statement, "When the morning stars sang together" (38: 7), would turn out to be a scientific fact, rather than a mere poetic thought? In 1915 Dr. Lee DeForest announced that light produces musical sounds and that he had made electric lights play music for him surpassing any he had ever heard. Since then "hearing starlight" has been the subject of considerable experimentation by radio experts.

"Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job 38: 35.)

That statement was absolutely meaningless until our generation. Now we receive radio messages daily, sent forth by the lightnings (electricity). What a wonderful book the Bible is! We could go on with page after page of such thrilling illustrations of its eternal wisdom. As Sir John Herschel has said:

"All human discoveries seem to have been made, only to confirm more and more the truths of the Bible."

Bible miracles are most repugnant to the Modernistic school. Much impressive philosophical language and printer's ink have been used to get rid of them. Miracles are not necessarily violations of natural laws; they are God's use of natural laws in ways which we do not yet understand. The virgin birth of our Lord, His atoning sacrifice, His resurrection, His Coming again, are the storm center of skeptical attacks. These issues involve two other great Bible facts which rationalists have completely ignored and discredited — namely, covenants and prophecies — although, according to the evidences of secular history, the former have been kept to the letter and the latter have either been fulfilled or they are now in the process of fulfillment.

Christianity is the only religion that has ever dared to rest its claim upon either miracle or prophecy. The very audacity of such tests is one proof of its genuineness. It challenges human knowledge to show one instance in which prediction has failed. Mohammedanism and Bud-



dhism have attempted miracles, but they have never ventured to frame prophecies. It is important to understand that it is not the purpose of Bible prophecy to inform us as to the details of the future; but rather, after an event is fulfilled, to show that it all lay in the mind of God and was part of His eternal plan. "This may explain the necessary obscurity of prophecy. It presents a lock, for which only subsequent history can supply the key." He who can see prophecy fulfilled and not believe will not be convinced by any other miracle. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

It has been estimated that there are three hundred and thirty-three prophecies and references in the Old Testament, which are expressly cited in the New, either as predictions fulfilled in Christ or as previsions applied to Him. It is written that this Jesus — the Messiah, Christ or Anointed — is the seed of the woman, born of a virgin, through Seth, Noah, Shem; of the Hebrew race; of the seed of Abraham, Isaac and Jacob-Israel; of the tribe of Judah and the House of David. His birth at Bethlehem, His sufferings, His death on the cross, His Resurrection the third day, His ascension and kingly return — these, and many other facts concerning Him, are all in the prophetic books. The following quotations will suffice to show how easily Modernists brush aside these great truths:

"The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions. . . . They phrase it [the Advent of Jesus] in terms of a biological miracle that our modern minds cannot use." (*Shall the Fundamentalists Win?* and *The New Knowledge and the Christian Faith* by Fosdick.)

"At certain points in the description of Jesus' crucifixion it would seem that not being eye-witnesses and lacking exact historical data the evangelists turned to the Old Testament prophecies for help in completing the picture." (*Life and Teachings of Jesus* by Kent.)

"Washing in the blood of a sacrificed victim to the washing away of sin was the supreme act of men who were grieved and wearied with the burden of their sins. The Taurobolium and the Cribolium were familiar in many lands. Their essential idea is still a favorite one in many Christian circles. 'There is a fountain filled with blood.'" (*The Confessions of an Old Priest* by S. D. McConnell.)

"Jesus is not a Saviour by his atoning death but by his teaching and example which exercise an elevation and therefore a redeeming influence upon us all; men are justified not through faith in another's righteousness but by faithfulness to their own conviction; that is, by the earnest endeavor always to shape action by a recognized standard of duty." (*Op. cit.* 44. Strauss.)

"On ascension day it becomes difficult to refrain from satire. To speak of this advent as one of actual occurrence is simply to affront educated people at this time of day. . . . In such an easy picturable world the farewell of Jesus to the earth could be imagined literally as a physical levitation until he was received into heaven a definite distance above the ground. . . . The marvel is not that such a picture of the Master's going and return should arise (but) that after that old world had been so long outgrown . . . many folk should still retain the old picture of our Lord's ascent." (*Id.* 102. *Modern Use of the Bible* by Strauss and Fosdick.)

"The facts of history have shown that Paul was in error in his teaching about the coming of the Lord. . . . It is a palpable infidelity to truth to affirm that this teaching was true." (*A Guide to Study* by Burton and Goodspeed, p. 236.)

"I believe in the victory of righteousness upon this earth, in the coming of the kingdom of God, but I do not believe in the physical return of Jesus." (*Modern Use of the Bible* by Fosdick.)

It has been well said that Strauss, who developed Spinoza's system, "gathered up in masterly fashion the whole literature of free-thought which preceded his day. It would be a fruitful undertaking to examine whether there is a single objection, argument, sneer, wound in Christ's body to be found in American theological literature which cannot be traced back to the 'Leben Jesu' [Life of Jesus] or to Strauss' minor writings."

Where does Modernism lead? What is its ultimate goal?

a) It erases the last shred of divinity from the Son of God. Note the disrespect and falsity in this estimate of our Lord by the Modernist Dr. McConnell:

"To the great treasury of human knowledge it cannot be said that he added anything. In science, literature, government, economics, he seems to have been upon the same level as the average uneducated man of his time. He uncovered no secret of nature. He gave no counsel as to the right ordering of human affairs."

And this from another theologian:

"The same divine quality that was in Jesus is also in every man that is born into the world. . . . Jesus' victory was won, as all human victories must be won, after bitter struggles with his own lesser self."

"We do not call him the Saviour because we are certain that humanity has had as many saviours as it has had truly good men and women. . . . What a glorious world this would be . . . if it were really true that Jesus and his Gospel are the small things of the past, outgrown and antiquated. Imagine a world whose manhood transcends that of Jesus as his transcended the manhood of the cave man." (*Jesus and His Place in Christian Thought* by Dr. A. M. Rihbany.)

b) It removes the desire for worship and prayer:

"The God of Christian theology has been taken away. . . . Modern knowledge has also taken away the Bible as the Word of God. . . . Along with the idea of the Christian God has gone the belief in the power of prayer." (*Christian Register*.)

Prof. Lake, once a theological light at Harvard, wrote in an *Atlantic Monthly* article:

"The devil is the ghost of primitive men and God is the unborn life of the world that is yet to be. . . . I do not believe that the religion of tomorrow will have any more place for petition than it will have for any other form of magic." (Aug. 1924.)

c) Finally, it removes God from His Throne. Harvard's idol, the late President Eliot, states the case for Modernism:

"Thoughtful people have dismissed the ideas of God as monarch, king, or lord of hosts. . . . Twentieth century people recognize God chiefly in the wonderful energies of sound, light, electricity, in the vital processes of plants and animals, in human loves and aspiration, in the evolution of human society." (*Twentieth Century Christianity*, pp. 3, 4.)

Here we have the essence of pantheistic materialism — the realization of Spinoza's dream. Rev. C. F. Potter tells us:

"The laymen of the present day recognize that the time of kingship is passed, that it is no longer a compliment to call God, King of kings and Lord of lords. Those who believe in liberty and democracy and law as essential to human progress are much further on the road to real religion than the supine supplicants of a monarchic God." (*The New Religion*, p. 19.)

Other "social" theologians "enlighten" us still further:

"We must democratize the conception of God. . . . It will be impossible to preserve the absolute and irresponsible sovereignty of God when earthly kings have been deposed. . . . Even Fatherhood, if it represents simply a paternal instead of an all-pervading ministry of love, will cease to represent God to the democratic society. . . . The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy. He would be dethroned with the rest."

When God becomes thoroughly "democratized" it will not matter, as Chubb says, "whether a man adopts Judaism or Paganism or Mohammedanism or Christianity." Thus Modernism comes logically to its final goal of one totalitarian world; and a godless "fellowship of all faiths," which is nothing but another name for old-fashioned atheism. It is the culmination of a philosophy which holds "that the long evolution of the idea of God is to end in no idea at all and that the future belongs to an atheistic humanism."

Blindness has indeed come upon Israel. Ignoring covenants and prophecies precludes an understanding of the Bible, and without that knowledge it is impossible to know what is going on in the world today. World problems must be understood before they can be solved. In lands that bear the name of Christ and send the Word across oceans and continents in a thousand languages, night comes on apace, with fearful darkness and distress, because we do not know what the Bible teaches.

God's covenant with Abraham; the selection of Israel to be His Kingdom people forever; their national organization at Sinai, and the law; the institution of the Lord's Throne in the line of David; the perpetuity of both nation and throne; Christ's death in relation to Israel; His Kingship and restoration of all things through a redeemed, cleansed and awakened Israel — what has Modernism to say about these grand themes which fill the pages of the Bible? Nothing whatever. And it would be better if the Futurists, or Fundamentalists, too, had said nothing about them; for silence would have done less damage than their fantastic theories.

Both Modernists and Fundamentalists have taught that

the Jews are the whole of Israel; thereby discrediting the Bible teaching that Israel is a nation forever, with a ruler from David's line on the throne in every generation. (Jer. 31 and 33.) They have taught that this earthly Kingdom, with its divine law and its program of world-wide expansion — over which Christ is to reign as King — is in our hearts. How a kingdom can function in a human heart, they do not explain. Fundamentalists preach that the Jews must be given sovereignty over Palestine, and eventually over all nations, because they are the Lord's chosen people; Modernists do not preach it, but they practice it, by subjugating Christian people to the deceptiveness of Jewry through co-operation in *The National Conference of Christians and Jews*, and other crafty movements, designed to control the Protestant churches.

"It is all a matter of interpretation," they say. Is it not rather a matter of willingness to believe the Bible just as it is, without adding to it or taking from it? The Bible makes a distinction between Israel, Judah and a remnant called Jews. It has many things to say about Israel and the House of Joseph that have no reference whatever to the Jews; neither can these national issues be spiritualized and transferred to the church — an absurd accommodation of Scripture which solves nothing. Instead of doubting the Word, or spiritualizing its national aspects, why not look the world over for a "nation and a company of nations" that can qualify as the Israel of God? Why not study the marks of Israel in the Christians of the United States and Great Britain? Why not recognize the Davidic throne in the covenant land of Ephraim-Britain? Why not look for the Lord's Kingdom on earth? That is where He says it is, and where He says He will come to dwell with His people and reign as King over the whole earth.

Find out what the Bible says about the destiny of Christianized Israel; find out what it says about the nature and location of Christ's Kingdom. Then many other glorious mysteries will be revealed to you. For the meek who understand and believe shall inherit the earth.

As science advances, Modernism crumbles and falls from its pedestal; but the Bible, by the same evidence, becomes more surely the Voice and Wisdom of Almighty God.

### *Mr. John W. Armour*

MR. JOHN W. ARMOUR, founder and president of the Armour-Porter Company of Worcester, Massachusetts, died June 19, 1947 at his home in Worcester at the age of 85.

Members and friends of the Anglo-Saxon Federation of America will miss Mr. Armour, who was a faithful attendant at national conventions and who also was a member of the National Council of the Federation.

Mr. Armour was interested in every effort being made to spread the glad tidings of the Kingdom and active up to the very day of his death. When we think of all Mr. Armour did to spread the knowledge of the Israel truth, this verse from Revelation comes to mind:

"Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

There is hope in the death of the righteous for in the coming resurrection they shall live again. — THE EDITOR

## *The Bible and Modernism*

By C. R. DICKEY

Christian people should be informed of the source of the skepticism and disbelief so prevalent among the clergy today. Because this article by C. R. Dickey is a well-delineated description of the Laodicean condition of the modern Church, we are making it available in booklet form for greater distribution.

*\$ .25 postpaid — five copies for \$1.00*

DESTINY PUBLISHERS

Haverhill, Massachusetts

¶ *That man was perfect and upright, and one that feared God, and eschewed evil.*

# Job's Comforters

By HOWARD B. RAND

## PART II

**J**OB, ONE OF THE GREATEST and wealthiest men of the east, had been accused by Satan of selfishness in his righteousness. God had permitted the Adversary to sweep away all his worldly wealth and in the ensuing disasters his children were destroyed. Because Job refused to turn against God, Satan declared he was still selfish and willing to lose all his wealth, and even his family, as long as he, himself, did not suffer.

In order to demonstrate for all time that there are men who serve God regardless of suffering or affliction, God allowed Satan to smite Job with a painful ulcerous inflammation. Bereft of his family and deserted by his wife, Job was left to suffer, and as he sat alone in his misery three friends came to see him.

### *Job's Three Friends*

When three of Job's friends heard of all the troubles which had come upon him they met together and agreed to go to see him that they might comfort him. These three friends were Eliphaz, the Temanite, Bildad, the Shuhite, and Zophar, the Naamathite.

Seeing Job from a distance as they came to meet him, he was unrecognizable because the sickness and suffering had so changed him. For seven days and nights these three friends sat with him, saying nothing, for they realized his suffering and despair were very great. After that time had passed Job spoke and cursed the day he was born.

### *Job's Speech*

Breaking the silence by cursing the day of his birth, Job declared there was no hope for an end to his misery except in death. He reasoned that be-

cause of his suffering it would have been better if he had died before birth; at least it was a misfortune that he had not died immediately following birth.

### *State of the Dead*

Speaking of the state of the dead, Job declared they sleep and are at rest. There all are equal, for in death he would be like the kings and great men who lie alone in the tombs which they had built:

"There the wicked cease from troubling; and there the weary be at rest." (Job 3: 17.)

The grave is declared to be a place where the captive hears no voice of the oppressors. Both small and great are there and the servant is free from his master. Job then reasoned, Why give light to the wretched and life to the bitter in soul who long for death but who are unable to find it though they dig for it as for treasure? He then exclaimed:

"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." (Job 3: 25.)

In his acute suffering, Job closed his remarks with the exclamation that he had no peace, rest or ease, only attacks of agony. In the bitterness of his soul and because of the extreme physical suffering, Job longed for death, recognizing that it would bring relief from his physical pain.

Job's statement led to a general discussion with his three friends which comprise the greater part of the Book of Job. These three friends of Job represent the best wisdom of the world, the result of years of thought, study and experience. Eliphaz, the Temanite, took the leadership in the discussions

and as spokesman began the conversation as he reasoned with Job.

### *Eliphaz the Temanite*

Who was Eliphaz? He was not the son of Esau, for Eliphaz, Esau's son, lived many years later. However, Esau might have named his son after this earlier Eliphaz who was the friend of Job. Eliphaz, Job's friend, lived long before Abraham was born and the similarity of names and even places do not necessarily identify the time or individual involved. But that Eliphaz was a venerable sage from the land of Teman in Idumaea is clear from the account of his conversation with Job. It is also evident from Scripture that Teman was noted for its wisdom, though in Jeremiah's time that wisdom had vanished (Jer. 49: 7).

### *Eliphaz's First Speech*

Eliphaz asked Job if he would be resentful if he dared speak to him. Nevertheless, Eliphaz declared he could not refrain from speaking as Job in the past had strengthened others but now that his turn had come he staggered under punishment. He asked what was the matter with his religion and what were the secret sins which he had committed? He reminded Job:

"Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off?" (Job 4: 7.)

Eliphaz informed Job that afflictions are always penal, but if the sufferer repents and turns to God his affliction will be turned from him, otherwise he will perish. Citing a vision as proof of the wisdom he uttered, Eliphaz stated he heard a voice saying:

"Shall mortal man be more just than God? Shall a man be more pure than his



maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less in them that dwell in houses of clay?" (Job 4: 17-19.)

Eliphaz continued by asking Job to which saint he could turn as an advocate or as an example of his condition? He declared he had seen the wicked flourish but he could prophesy their ultimate fall, while their families would become miserable as others would take over their substance. Affliction does not come out of the dust, "Yet man is born unto trouble, as the sparks fly upward" (Job 5: 7).

Advising Job that the end of the wicked is trouble, Eliphaz told Job it would be well with him if he would seek God and be forgiven, declaring:

"Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." (Job 5: 17.)

Eliphaz was telling Job that if he was free from wrongdoing he would not be in such trouble for even the stones of the field would be in league with him. Eliphaz closed his speech with the statement:

"Lo this, who have searched it, so it is; hear it, and know thou it for thy good." (Job 5: 27.)

Poor Job in suffering and torment could hardly be comforted by the speech of his friend. It was an unsympathetic speech, carrying no comfort to one in trouble. Eliphaz voiced his suspicion of Job's righteousness and even accused him of hidden sins.

### *Job's Answer*

Complaining that his suffering was almost unendurable, Job exclaimed:

"To him that is afflicted pity should be shewed from his friend; but he [his friend] forsaketh the fear of the Almighty." (Job 6: 14.)

Recognizing the truth of many of the statements made by Eliphaz, but disagreeing with his conclusions, Job declared his afflictions were not evidence that he was a sinner or had concealed the word of the Holy One. He asked:

"How forcible are right words! But what doth your arguing reprove?" (Job 6: 25.)

Why, Job asked, do they try to overwhelm one bereaved of his children and dig a pit for a friend who has lost everything? He again declared his innocence of wrongdoing. He maintained that if he were tried in court his righteousness would be established for:

"Is there iniquity in my tongue? Cannot my taste discern perverse things?" (Job 6: 30.)

Because he was so miserable, Job expressed a desire to die and complained of restlessness in his affliction. He spoke of God's watchfulness and stated:

"What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him?" (Job 7: 17.)

Asking that his transgressions be pardoned and his iniquities be taken away, he wanted only to sleep in the dust.

### *Bildad the Shubite*

Bildad, whose name means "Bel has loved," is thought to represent the wisdom of the distant east. He answered Job:

"How long wilt thou speak these things? And how long shall the words of thy mouth be like a strong wind?" (Job 8: 2.)

He went on to declare that God does not pervert judgment or justice. If his children had sinned against Him, God had cast them away for their transgression. To Job he said that if he would only seek God, and if he were pure and upright, surely God would instantly rise up and prosper him and his future would be very great. Bildad referred to the antediluvian age and to those who could give instruction from that former time:

"For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) Shall not they teach thee, and tell thee, and utter words out of their heart?" (Job 8: 8-10.)

Continuing, Bildad told Job that God never punishes except for sin and never rejects a penitent person. He declared:

"Behold, God will not cast away a perfect man, neither will he help the evil doers." (Job 8: 20.)

Closing his arguments, Bildad stated that if Job was perfect, or truly penitent, those who hated him and were rejoicing in his present trouble would be confounded at his recovery and they and their dwelling places would come to nought.

### *Job Acknowledges God's Justice*

Declaring a man could not contend with God, for not one in a thousand

could speak convincingly in God's presence, Job recognized the impossibility of resisting God with any degree of success. He recounted some of the mighty works manifesting the power of God, who removes mountains, shakes the earth, commands the sun, seals up the stars, stretches out the skies and walks on the waves of the sea. He makes the constellations and the mighty must stoop before Him. "Who will say unto Him, What doest thou?"

Job then exclaimed that God does great and inscrutable things, and wonders which no man can count. Then he asked, How can he reason with Him? Answering his own query, he stated that he can only make supplication to his Judge.

In his suffering, and short of breath because of his affliction, Job declared that if he speaks of strength, God is stronger, if of judgment, who can witness for Him? If he were to try to justify himself, his own mouth would condemn him. Raising the question of his own honesty, Job affirmed his ability to discern and know in his own soul that he was honest. He then asserted as a fact that God destroys both the good and the bad while the earth is given into the hand of the wicked. If he was wicked Job stated it would be useless to try to prove himself innocent:

"If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor [shrink from] me." (Job 9: 30-31.)

Recognizing that God is not a man and that there is no arbitrator, he desired greatly that the terror might be removed so that he might speak without fear, which was impossible in his present state of suffering. Expostulating with God about his affliction, Job exclaimed:

"Thou knowest that I am not wicked; and there is none that can deliver out of thine hand." (Job 10: 7.)

Job's friends had declared Job must be wicked and deceitful to have come to such a pass and, while Job admitted he was not sinless, he knew in the sight of God he was not a wicked man. Because God had made him, Job questioned why He would now destroy him:

"Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou

hast granted me life and favour, and thy visitation hath preserved my spirit." (Job 10: 10-12.)

Answering his friends, Job said that if he sinned God would not acquit him and, if wicked, it would be woe for him, if righteous, he would not raise his head to glory in it. He pleaded to know why he was born and why he had not died at the time of his birth. He wished for a few moments of rest before going to the grave which he described in the following terms:

"Even to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." (Job 10: 21-22.)

### *Zophar the Naamathite*

Nothing seems to be known of Zophar except that he was of the tribe of Naamah. Tradition states that he was a king. He spoke next:

"Should not the multitude of words be answered? And should a man full of talk be justified." (Job 11: 2.)

Along with the rest of Job's friends, he accepted Job's affliction as evidence of sin and accused Job of chattering and sneering, which should make him ashamed. While Job had declared his conduct to be spotless and that he was pure in his own eyes, Zophar declared he wished that God would teach him wisdom, for God was exacting from him less than his iniquity deserved.

Zophar asked if he could find God no matter how intently he might seek Him. Though he could ascend to heaven or explore the grave, what could he do or what would he find? God, he declared, extends beyond the earth and farther away than the stretches of the sea. Who can resist his will for He knows when a mortal is vile.

Job was then advised to put away his iniquity and not to let wickedness dwell in his tabernacle. Zophar counseled that if he would do this he would be restored, but if he continued in wickedness he would fail and his only hope would be when he drew his final breath.

### *Job's Sarcasm*

The address of Zophar exhausted Job's patience with his three friends who would not believe him when he declared he was not a sinner. So he retorted:

"No doubt but ye are the people, and wisdom shall die with you." (Job 12: 2.)

Job went on to state his mind and ability to reason were just as good as theirs. He declared he was not inferior to them for he knew all the things of which they were speaking. He then exclaimed:

"With the ancient is wisdom; and in length of days is understanding." (Job 12: 12.)

Because of his affliction, Job declared he had become a joke to his neighbors and he was despised by those who were at ease. Acknowledging God's power, might and ability to do many things, Job declared to his friends:

"What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies [fallacies], ye are all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom." (Job 13: 2-5.)

Reproving his friends for refusing to believe him and for putting words into the mouth of the Lord, Job professed his confidence in God, stating:

"Thou he slay me, yet will I trust in him . . . He also shall be my salvation: for an hypocrite shall not come before him." (Job 13: 15-16.)

Job entreated God to make known to him his sins and the purpose of his present affliction, exclaiming:

"Man that is born of a woman is of few days, and full of trouble. . . . Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." (Job 14: 1-5.)

This statement bears out the scriptural teaching that a set time has been allotted to every man, but that only righteous persons can be fatalists; that is, be assured that their lives will be preserved until their work is done.

Job stated a fact, clearly indicating "the years of the wicked shall be shortened" (Prov. 10: 27). Solomon, who made that statement, also admonishes:

"Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?" (Ecc. 7: 17.)

But of the righteous the Psalmist states:

"Many are the afflictions of the right-

eous: but the Lord delivereth him out of them all." (Ps. 34: 19.)

Also of the righteous the Psalmist states, "With long life will I satisfy him, and shew him my salvation." (Ps. 91: 16.)

Job desired to be hid in the grave until God's wrath had passed and then come forth to meet Him at the set time. He then asked the question, "If a man die, shall he live again?" When a man perishes in death:

"His sons come to honour, and he knoweth it not: and they are brought low, but he perceiveth it not of them." (Job 14: 21.)

### *Second Address of Eliphaz*

After listening to Job, Eliphaz declares:

"Shall a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? Or with speeches wherewith he can do no good?" (Job 15: 2-3.)

He accused Job of being disrespectful to God and of degrading his meditation with his Lord. He accused Job's mouth of being familiar with sin and using false reasoning by which he convicted himself. Eliphaz then inquired:

"What knowest thou, that we know not? What understandest thou, which is not in us?" (Job 15: 9.)

He reminded Job of the aged men in their midst, evidently referring to Noah, Shem and Japheth in the statement:

"With us are both the grayheaded and very aged men, much elder than thy father." (Job 15: 10.)

Asking Job if God's warnings meant nothing to him at all, Eliphaz wanted to know if he thought God communicated with him only. He asked what his eyes winked at that made him turn from God. He challenged Job to defend his position that he was pure when God puts no trust in His saints. Then he proceeded to outline the quietness of the wicked, closing this second address with the statement:

"For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. They conceive mischief, and bring forth vanity, and their belly prepareth deceit." (Job 15: 34-35.)

Inferring that Job must be very wicked to have to suffer so much, Eliphaz accused him of trying to conceal his guilt.

### *Job's Reply*

Then Job answered:

"I have heard many things: miserable comforters are ye all." (Job 16: 2.)

He wanted to know when the wind of vain words would have an end. Becoming very weary of the discussions, he pointed out:

"I also could speak as ye do: if your soul was in my soul's stead, I could heap up words against you, and shake mine head at you." (Job 16: 4.)

But Job informed his friends he would not do so if they were in his place; instead, he would strengthen them and do all he could to console them. He concluded this retort by saying that whether he spoke or remained silent his grief was no less:

"My friends scorn me: but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then I shall go the way whence I shall not return." (Job 16: 20-22.)

Accusing his friends of being without wisdom, Job advised them to return home and leave him alone while he made his appeal to God. Recognizing the unmerciful dealings of men with the afflicted, Job affirmed that though the righteous are astonished at such actions it would not discourage him.

### *Second Address of Bildad*

Reproving Job for his presumption and for regarding his three friends as beasts, Bildad continued in the assumption that Job was sinful and mentioned the terror which afflicts the wicked. He ended his address with the statement:

"Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God." (Job 18: 21.)

### *Job's Complaint*

Job asked his friends how long they would continue to vex his soul:

"These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me." (Job 19: 3.)

Complaining that his friends had indulged in self-esteem at his expense, he bemoaned the fact that God had fenced him about with darkness and stripped him of his glory, removing the crown from his head. His brethren had turned from him and his former companions were with him

no more. Job exclaimed that even his kinsfolk had failed him, his closest friends had deserted him and those whom he loved had turned against him. He implored his friends:

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." (Job 19: 21.)

Job expressed the wish that all his words might become immortal and endure forever:

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever." (Job 19: 23-24.)

This desire of Job has become a reality, fulfilled in the perpetuity of the record of his sufferings and his statements. Men of all ages have read of his sufferings and final deliverance, for the record of Job and his righteousness has been preserved throughout the centuries. Rising above his immediate condition of suffering, Job exclaimed:

"For I know that my redeemer liveth and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25-27.)

Job maintained his complete faith in the coming of his Redeemer and of the resurrection, answering the question he had formerly raised, "If a man die, shall he live again?" The answer of faith is "Yes" and Job gave that answer.

### *Second Answer of Zophar*

Unmoved by Job's replies, Zophar stated his understanding caused him to speak:

"Knowest thou not this of old, since man was placed upon the earth, That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" (Job 20: 4-5.)

Continuing, Zophar described the state and portion of the wicked person, stating that even in death his bones are full of the sin of his youth. (Can this refer to venereal disease, perhaps syphilis which attacks the bones?)

After setting forth the troubles of the wicked as a moral for Job, whom he assumed was suffering because of hidden sins, Zophar summed up his indictment of evil men:

"This is the portion of a wicked man

from God, and the heritage appointed unto him by God." (Job 20: 29.)

### *Sixth Reply by Job*

Asking his friends to attentively listen to his speech, after which they could mock on, Job asked:

"Wherefore do the wicked live, become old, yea, are mighty in power?" (Job 21: 7.)

If all his friends were saying about the troubles experienced by the wicked was actually true, why did evil men prosper? This was the basic question in Job's contention and he went on to describe the prosperity of many who were wicked. None of the calamities of which his friends were speaking had come upon them. They spent their days in pleasure and were saying to God:

"Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?" (Job 21: 14-15.)

Job pointed out the fallacy in the reasoning of his friends that evil men suffer in this world and only the good prosper:

"How then comfort ye me in vain, seeing in your answers there remaineth falsehood?" (Job 21: 34.)

### *Third Address of Eliphaz*

Eliphaz asked Job if man is essential to God or if He takes any pleasure in man's righteousness. He questions if it is any gain to God that Job attempts to attain perfection. He countered:

"Is not thy wickedness great? And thine iniquities infinite?" (Job 22: 5.)

Job's friends could think of no other reason for his troubles than that he had been exceedingly wicked. They assumed that even then he was simply trying to justify himself by withholding from them the wrongs he had committed. Eliphaz went on to enumerate some of the evils Job must have committed — taking pledges from his brothers for nought, stripping the clothes from the naked, failing to give water to the weary and withholding bread from the hungry. He must have sent starving widows away and broken the arms of the fatherless. Hence, the snare had overtaken him because of all that evil.

Continuing, Eliphaz told Job that he had done all the evil deeds secretly, thinking that God high in heaven would not know that he trod the path



walked by wicked men. Basing his reasoning upon the assumption that Job had committed many sins, Eli-phaz counseled him:

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." (Job 22: 21-22.)

He assured Job that if he would do all this God would deliver him from trouble and give him abundant prosperity.

### *Seventh Reply of Job*

Job ignored his friends' assumption of his guilt and longed to appear before God in full confidence of His mercy:

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." (Job 23: 10-12.)

He declared sin often goes unpunished in this life, citing many cases to prove his point and challenged them all to try to refute him.

### *Third Address of Bildad*

Affirming the sovereignty of God before whom no man can be justified, Bildad queried:

"How then can man be justified with God? Or how can he be clean that is born of a woman?" (Job 25: 4.)

### *Job Reproves His Friends*

Job inquired of his friends how they would help a person in affliction. Would they save those who have no strength? What does their knowledge teach to the ignorant anyway? He wanted to know whose words they were speaking and whose thoughts they were expressing. Asserting his knowledge that God lives, Job reaffirmed his sincerity and informed his friends he could also instruct concerning the power of God. He asked them why they continued to babble to him. Then he commenced to recount some of God's mighty works.

### *Inhabitants of the Deep*

The implications in the following declaration clarify some of the mystery surrounding the abode of the spirits of evil.

"Dead things are formed from under

the waters, and the inhabitants thereof." (Job 26: 5.)

In a footnote *The Companion Bible* states:

"The Ellipsis must be supplied thus '(The place where) the Rephaim stay (which is) beneath the waters, and the things that are therein.' This place thus answers to the other place, Sheol, the grave, in the next verse. *Dead things.* Hebrew 'The Rephaim' the offspring of the fallen angels, akin to the Nephilim (the giants of Genesis 6: 4)."

The purpose of the Deluge was to destroy the giants, the offspring of fallen angels, and Job informs us that the place of their grave is now under the sea. Moffatt translates this passage:

"Before him the primaeval giants writhe, under the ocean in their prison."

Here is some interesting and enlightening information which accounts for the fact that archaeologists have never been able to uncover the remains of the primaeval giants that were in existence in the days of Noah. In Job's day the geographical location where these giants occupied their great cities, which were built on a scale to accommodate them, would be well known, for living only a short time after the Deluge, and with Noah and his sons present, Job's generation would possess this information.

Men have not been able to explore the full depth of the oceans but somewhere under them on the floor of the seas are the ancient ruins of the gigantic buildings which housed these giants, the cities which were the centers of a corrupt and thoroughly evil civilization. This location also became the graves of the offspring of these Nephilim when the waters destroyed all living things as the Bible declares, "All in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7: 22).

### *Empty Void*

Job next referred to the empty place in the north where today our great telescopes have found an empty void. The earth also was spoken of as hanging in space (Job 26: 7), disproving the statement of those who undertake to discredit the Bible by declaring it teaches the earth is flat. True science and the Bible are never at variance with each other. After referring to many of the mighty works of nature, Job proclaimed:

"Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?" (Job 26: 14.)

### *Job Defines His Position*

Job avowed that the hypocrite is without hope and the blessings possessed by the wicked are sometimes turned into curses. Defending himself against the accusations of his friends he contended:

"My lips shall not speak wickedness, nor my tongue utter deceit." (Job 27: 4.)

After describing the art of mining and smelting ore, Job exclaimed:

"But where shall wisdom be found? And where is the place of understanding?" (Job 28: 12.)

Though these are priceless in value they cannot be found on the land or in the depth of the sea, neither can wisdom be purchased with gold, silver or precious stones. The fame of wisdom has been heard in many places but Job asserted that God alone knows the place thereof.

### *Atmospheric Pressures*

Job proclaimed the fact that God weighs the winds and measures the waters. That air has weight, as set forth here, is a striking example of the extent of the knowledge concerning physical phenomena possessed by Job which science today assumes among modern discoveries only. The fact of atmospheric pressures is a relatively modern discovery.

Following his dissertation on wisdom and God's power, Job stated that God, speaking to man, said:

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28: 28.)

### *Rivers of Oil*

Continuing, Job called attention to his former prosperity and referred to the fact that the rocks poured out rivers of oil for him. This is evidently a reference to the mineral oil from the rocks, oil which existed in the land prior to the destruction of Sodom and Gomorrah.

### *Job's Former Position*

Job spoke of the honor given him when, before his affliction, men gave ear to him and kept silent at his counsel. Then he said:

"I chose out their way, and sat chief,

and dwelt as a king in the army, as one that comforteth the mourners." (Job 29: 25.)

In contrast to his former position and as a result of his present affliction, Job mourned:

"But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." (Job 30: 1.)

This was not an expression of contempt for the poor but rather for the moral degradation and immorality of the men who were ridiculing him.

### *Devolution not Evolution*

We hear much today of the theory of evolution and we are told that archaeological findings indicate our ancestors to have been cave men. But Job informs us that these cave men, or cliff dwellers, were degenerate and debase men and women who, through a process of *devolution*, had gone out from among men to live under the conditions he describes as follows:

"For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste. Who cut up mallows [bitter herbs] by the bushes, and juniper roots for their meat. They were driven forth from among men, (they cried after them as after a thief;) To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes they brayed; under the nettles they were gathered together. They were children of fools, yea, children of base men: they were viler than the earth." (Job 30: 3-8.)

These men had made Job their song and byword.

### *Self-righteousness of Job*

Returning to a discussion of his present condition, Job again described his abject misery and physical suffering, then recited facts to justify his solemn affirmation of his integrity. Among the many things mentioned, Job declared he had made a covenant with his eyes that he would not look with longing upon a maid, for God counted all his steps. Adultery, he said, was an infamous offense subject to punishment and he had not been guilty of this crime. He had never ignored the rightful claims of any of his servants for he feared God. He had given to the poor and shared his meals with the needy. He had never brought suit against unoffending men depending upon his acquaintance

with the judge who would render a verdict in his favor, nor had he withheld pay from those who had worked for him.

His wealth had not been his strength for he had not relied upon his gold. Idolatry was not his sin for he had not worshipped the sun and the moon. No stranger had to sleep in the streets for he opened his door to all travelers and he was never afraid of public opinion because of his stand for righteousness. Closing his discourse, Job stated that his desire was to plead his cause before the Almighty.

### *Job's Friends Silenced*

The result of Job's final address is stated thus:

"So these three men ceased to answer Job, because he was righteous in his own eyes." (Job 32: 1.)

Evidently listening to the conversation that had taken place between Job and his three friends was a young man named Elihu. When Job stopped speaking he entered the controversy.

### *Elihu the Buzite*

Elihu was the son of Barachel of the kindred or family of Ram. Elihu means "God is Jehovah; or, my God is He." Barachel signifies "whom God hath blessed." Elihu was incensed against Job because he justified himself instead of God. He was also angry with Job's three friends because they had found no explanation for Job's suffering other than to declare him to be a sinner. Because he was much younger than any of them he had remained silent while they were speaking, but after Job had silenced them he said:

"I am young, and ye are very old; wherefore I was afraid and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom." (Job 32: 6-7.)

He declared, however, that great men are not always wise; neither do the aged necessarily understand judgment. He stated there is a spirit in man and only those who receive inspiration from the Almighty have understanding. He had waited and listened and then he asked that they hearken while he expressed his opinion.

Elihu informed Job's friends that it was providentially ordered of God that they, relying upon their human intelligence, should not be able to answer Job lest they would say they

possessed wisdom. He asserted that God had a hand in Job's afflictions for a definite purpose. The three men were astonished at Elihu's statements and refrained from speaking. Elihu waited but since they remained silent he proceeded, saying that the spirit within him pressed him to speak. Declaring he feared no man, he would not flatter anyone for he had learned never to do so, knowing his Maker would have soon judged him for it.

Addressing Job, Elihu asked him to hear his speech and listen attentively to his words. He declared God calls man to repentance by visions, by afflictions and through messengers who are sent as interpreters of His word. God is greater than man so why strive against him? God will deliver from the pit the soul who hearkens to His instructions. His life will be prolonged in prosperity and peace. His purpose, so Elihu declared, is to defend Job against the unjust accusations of his friends.

Job was accused of self-righteousness and his friends of failing to recognize that God will neither sin nor execute any wrong. Addressing Job, Elihu said:

"Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?" (Job 35: 1.)

He accused Job of saying that God did not hear his cry but reminded Job that judgment is before Him and Job should wait. He took up Job's statement that God's anger does not always visit sin, nor does he strictly mark wide-spread iniquity. He said:

"Therefore doth Job open his mouth in vain; he multiplieth words without knowledge." (Job 35: 16.)

Elihu proclaimed that God is just and righteous, mighty in strength and wisdom. He then proceeded to declare some of His works. Meteorologists are as mystified today as ever over many aspects of the causes back of weather conditions as they are expressed by Elihu. After recounting the many marvelous manifestations of nature, the works of God, Elihu closed his statements with the declaration:

"Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict [oppress]." (Job 37: 23.)

Therefore, Elihu declared men should reverence Him for He does not regard those who are wise in their own hearts.

### *God Challenges Job*

In a great demonstration of His power, God addressed Job out of the midst of a whirlwind, asking who had sought to question His providence, speaking of things of which they knew nothing? Then to Job:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding." (Job 38: 3-4.)

### *Pyramid Terminology*

God proceeded to describe the laying of the foundation of the earth and the placing of the capstone in terms of Great Pyramid construction. This would indicate that Job was familiar with the building of the Great Pyramid and its association through its mathematical and engineering features with the plan of God regarding the earth. God declared that at the completion of the creation the morning stars sang together and all the sons of God shouted for joy. Job was questioned as to his knowledge of all these things.

This raises a most interesting question. Why were the sons of God so elated? Was the earth their abode in former ages? Were they, therefore, glad to see it made fit for habitation again?

Continuing, God spoke of the sea and the clouds and asked Job many questions which man is incapable of answering. He asked also about the heavens and the stars, then turned to the many interesting facts connected with the study of zoology and asked:

"Shall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it." (Job 40: 2.)

### *Job's Reply to God*

Then Job confessed that he was vile for how could he answer God. He said he would lay his hand upon his mouth for he had already spoken too much. He could not answer, nor would he say more.

### *God's Second Address*

Out of the storm God again told Job to gird up his loins like a man:

"Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? Or canst thou thunder with a voice like Him?" (Job 40: 8-9.)

God challenged Job to consider

many things and to bring to pass events impossible for man to accomplish. This is followed by a description of the Leviathan.\*

### *Job's Final Reply*

Job answered the Lord, saying he now knew that He could do all things and that no purpose of His could be withstood. Taking up the question which God asked, "Who is he that hideth [covers up] counsel without [lacking] knowledge?", Job confessed, "It is I" and continued that he had uttered things of which he knew nothing — things far too wonderful for him to understand.

Requesting God to let him speak just once more, Job said:

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42: 5-6.)

### *God Addresses Job's Friends*

After the Lord had spoken to Job He said to Eliphaz the Temanite:

"My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." (Job 42: 7-8.)

Eliphaz and his two friends were then instructed to secure a burnt offer-

\* See "The Battle of the Underseas," by Ernest L. Coates. 25 cents postpaid. Destiny Publishers, Haverhill, Mass.

ing, go to Job and offer it up for themselves, whereupon Job would pray for them all:

"For him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job." (Job 42: 8.)

Eliphaz, Bildad and Zophar did as the Lord commanded and the Lord accepted Job. Then the Lord removed the miseries of Job when he prayed for his friends and God gave him twice as much as he had before.

Job's brothers and sisters came to him, along with his acquaintances, to congratulate him. They ate bread with him in his home, offering their condolences and comforting him because of all the suffering which had been his lot. Each of them gave him a lamb, and every one a ring of gold.

Thus it was that the Lord blessed the latter end of Job's life more than the beginning, doubling his possessions, for he had fourteen thousand sheep, six thousand camels, three thousand yoke of oxen and a thousand she asses. His family life was also restored and he had seven sons and three daughters. In all the land there were no women found as beautiful as the daughters of Job.

Job lived one hundred and forty years after his afflictions and saw his sons, grandsons and great-grandsons to the fourth generation. Then Job died, an old man satisfied with his days.

## *Special* **BOOK DISCOUNTS and LIBRARY PRIVILEGES**

**H**AVE you taken advantage of the opportunity to purchase books and literature at substantial savings, as well as Lending Library privileges now available? Many have already done so and we urge you to investigate this service. As a Co-operating Member you have the right to purchase books at substantial savings in cost, ranging from 15% on publications for which we are distributors to as high as 35% on books and literature we publish.

*For full information, address your inquiry to*  
**Field Secretary, ANGLO-SAXON FEDERATION OF AMERICA**  
**HAVERHILL, MASSACHUSETTS**



# To What Age Did Ezra Live?

By A. C. MULLEN

**E**ZRA, OR ESDRAS, as he is called in the Apocrypha, was perhaps the most important of the post-captivity prophets, for it is in the Book of Ezra that one finds details of the two principal returns of the remnant of the Southern Kingdom of Judah to Jerusalem after their release by Cyrus. Ezra makes it clear that the return is from the Babylonian captivity (Ezra 2: 1) as distinct from the Assyrian captivity of Israel which took place about a century earlier. In Ezra 7: 1-6 we are told: "Ezra the son of Seraiah . . . went up from Babylon."

Now Seraiah was murdered in approximately B.C. 585 when Jerusalem was destroyed by Nebuchadnezzar. Coming down in time to about B.C. 445 we still find Ezra robust enough to march around the newly-built walls of Jerusalem at their dedication ceremony (Neh. 12: 27-40). One hundred and forty odd years is rather an impossible time for a man to have lived in those days (Psalm 90: 10), a point of which Biblical opponents take every advantage. A careful study of the Scriptures will, however, show that attacks upon the Bible on this point can be easily refuted and that Ezra lived only for about 81-91 years. It is best to take the evidence the Bible affords us in chronological order.

## *Ezra, the great-grandson of Seraiah*

The Ezra who marched around the walls of Jerusalem about B.C. 445 was not the actual son of Seraiah who was murdered in B.C. 585 but his great-grandson. The Biblical records support this contention. In I Chronicles 6: 14-15 it is stated that Seraiah had a son named Jehozadak, who was taken away captive to Babylon. From Jeremiah 29: 4-6 we learn that Judah, while in captivity, was to dwell in Babylonia for three generations. On these grounds it is submitted that Jehozadak was the first of three generations of Seraiah's descendants to live in captivity. Jehozadak's son of the second generation is not mentioned because no genealogical rec-

ords appear to have been kept during the Babylonian captivity. A close examination of the records indicates very strongly that Ezra, Jehozadak's grandson, was born (as we shall demonstrate later) in Babylon approximately B.C. 536-526.

## *Ezra about 20-30 years of age in B.C. 506*

In II Esdras it is recorded (Chap. 3: 1) that Esdras (Ezra) was in Babylon "in the thirtieth year after the ruin of the city." We also learn from the first verse of the first chapter of the same book that Esdras is the son (descendant) of "Saraiahs" (Seraiah). Now, Ezra and Esdras are one and the same person for "Esdras" is merely another way of spelling 'Ezra,'" to quote from *Story of the Bible*, page 846, (Amalgamated Press, London, England). The ruined city is Babylon which fell in B.C. 536. W. O. E. Oesterley, in his book *II Esdras*, states that the "thirtieth year" is B.C. 556, 30 years after the fall of Jerusalem in B.C. 586. It is submitted that this cannot be correct for it involves accepting that the

birth of Ezra took place about B.C. 585 within nine months of his father's (Seraiah's) death and that he was 29 years old in B.C. 556. Since the same Ezra was in Jerusalem about 110 years later, the incorrectness of this claim is made plain. Accepting the evidence that Ezra was born about B.C. 536 or 526, he would be either 20 or 30 years old in B.C. 506 when Babylon fell. He would be at the right age, thirty, if we accept Numbers 4: 3, or twenty, if we accept I Chronicles 23: 27-32, to commence his priestly duties.

## *Ezra returns to Jerusalem B.C. 457*

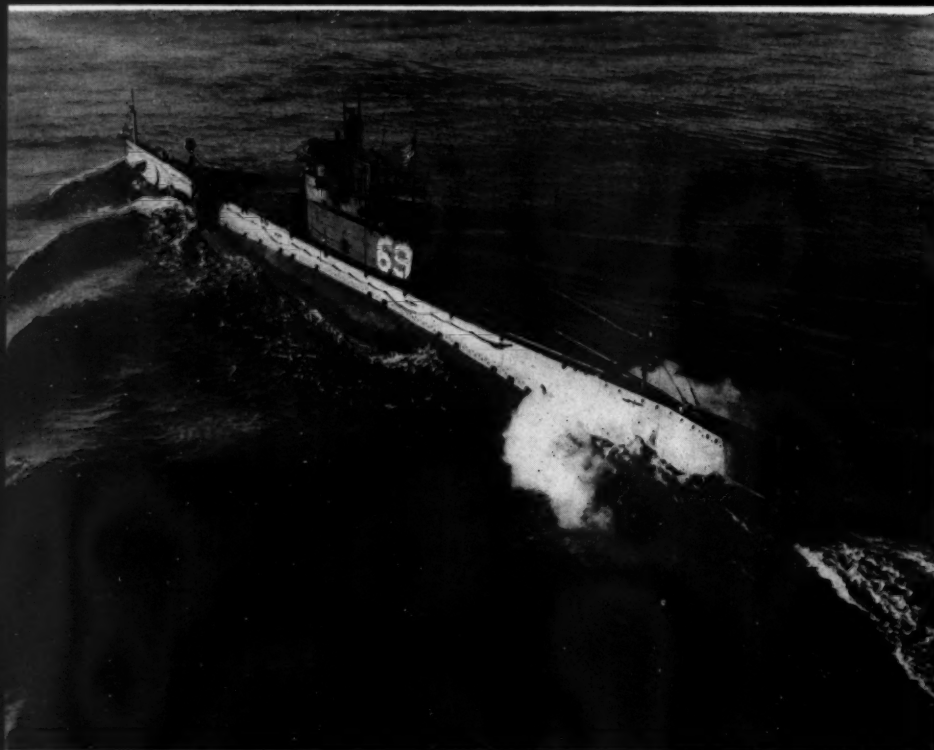
Chapter seven of the Book of Ezra describes the return of Ezra, the son (descendant) of Seraiah, from Babylon to Jerusalem. He is described as "Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord" (verse 11). This again links Ezra with Esdras (II Esdras 14: 14-48).

Ezra marched around the newly erected city walls about B.C. 445 (Neh. 12: 27-40). The following chart tabulates the matter very clearly:

Approximate B.C. Year	Event	Biblical Record
B.C. 585	Jerusalem destroyed by Nebuchadnezzar.	II Kings 25.
B.C. 585	Seraiah murdered. His age would have been not more than 50.	II Kings 25: 18-21. Num. 4: 3.
B.C. 585	Seraiah's son, Jehozadak, taken to Babylon as a prisoner.	I Chron. 6 14-15.
?	Jehozadak married in Babylonia, obeying the order of Jeremiah: "Take ye wives."	Jer. 29: 6.
?	A son, name unrecorded, born to him: "Begot sons."	Jer. 29: 6.
?	This son marries: "Take wives for your sons."	Jer. 29: 6.
B.C. 536 (earliest)	Of this union Ezra is born: "that they may bear sons."	Jer. 29: 6.
B.C. 526 (latest)	Babylon is captured and destroyed by Cyrus.	Daniel 5: 30-31.
B.C. 506	Ezra, grandson of Jehozadak, and great-grandson of Seraiah, was in Babylon "in the thirtieth year after the ruin of the city." It would have been about this time that Ezra was called to his prophet's duties by God. He would have been between 20 and 30 years of age.	II Esdras 3: 1.
B.C. 457	Ezra returned to Jerusalem.	Num. 4: 3. I Chron. 23: 27-32.
B.C. 445	Ezra marched around the newly-built walls of Jerusalem at age 81 (526-445) or 91 (536-445).	Ezra 7 & 8. Neh. 12: 27-40.



# The Battle of the Underseas



Official U. S. Navy Photograph

T  
H  
E  
  
L  
E  
V  
I  
A  
T  
H  
A  
N

"He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment." (Job 41: 31.)

Here is an account of the battle of the underseas as foretold by Job 3,500 years ago. The author, Ernest L. Coates, has clearly demonstrated that under the name *Leviathan* God gave Job a detailed description of the submarine, its construction and operation.

Not only does this account vindicate the authenticity of the Bible as the inspired Word of God, it also proves a

Divine wisdom and foreknowledge that surpasses human understanding.

An analysis of the 41st chapter of Job clearly demonstrates the accuracy of the Scriptural record and furnishes positive evidence that prophecy is history prewritten and history is prophecy fulfilled.

This is an ideal booklet to give to the skeptical one who is in need of a convincing argument proving the fact of prophecy.

*Illustrated Cover and Twenty-four Pages*

*Price 25 cents Postpaid*

DESTINY PUBLISHERS • HAVERHILL MASSACHUSETTS